NATIONAL SOCIALISM

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First Printing, 2025

Introduction

"The post-War period is now regarded in Germany as an interlude. The turn of events began in August 1914. The dissolution which followed after the War also bore the germ of the new future in it. The new idea arose from this chaos."[1]

National Socialism is a worldview that arose from a combination of philosophical inquiry and the organic societal progression of the European. Neither one of these two components could ever form such an all encompassing picture without the other, but when combined result in a system of life and societal organization that is immediately recognizable to the European. The purpose of this publication is to demystify National Socialism through the examination of primary texts that were instrumental in its outline, along with divorcing National Socialist doctrine from the necessities and context of early twentieth century Germany in order to better understand the everlasting framework of National Socialism as it exists outside of the aforementioned temporal and spatial limitations. I believe that dusting off the long settled ideological sediment, along with all of the foreign debris which has been intentionally introduced, to be a crucial step in reviving the foundations of National Socialism. National Socialism requires unity of action. Unity of action requires unity of ideology. Unity of ideology requires a commonly held ideological framework.

"All statements by party comrades that deviate from or contradict this material are to be viewed as private opinions."[2]

It is important to recognize that not every word spoken or written by a man wearing a swastika is to be taken as the absolute truth on the subject. This text seeks to combat such accidental blunders by starting with the most crucial literature published as official National Socialist doctrine by the NSDAP, and growing outwards using the words of the ideologues themselves to guide the formation of an eternally recognizable framework. Through almost six hundred quotes pulled from over eighty sources, this framework has made itself clear, even in the face of the occasional contradiction. I did not omit such contradictions, as my purpose is not to impart my own personal ideology, but rather National Socialism as it is genuinely presented. It is for this reason as well that I have refrained from excessive elaboration or context into many subjects that should be examined further, and instead offer just what is necessary to provide a coherent foundation for ideological development and unity.

"We National Socialists are, God's truth! perhaps the most loyal, the most devoted of all men to our German Fatherland."[3]

"The greatest heroes in world history have always had to remain steadfast even under the greatest strains.

Anybody can bear sunshine. But when the weather is bad and a storm is raging, then it will show who is a strong character and who is a weakling. When things get difficult, then you can tell who is truly a man, who does not lose his nerve in such hours, but instead remains determined and steadfast, and never thinks of capitulation."[4]

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Section One

CHAPTER 1

The National Socialist Program

"Distortions, misrepresentations, misunderstanding and the desire not to understand, have made the programme seem on the one hand thoroughly reactionary and on the other completely Bolshevist."[5]

"A distorted or sabotaged concept of National Socialism necessarily and simultaneously shakes all the ideas that stem from it. Emigrant newspapers like to claim that National Socialism is "materialism", "de-intellectualization", "de-Christianization" and "Caesarism"."[6]

National Socialism is a worldview that is misunderstood more often than not for a variety of reasons. This could be due to intentionally disseminated misinformation, scarcity of primary resources, simple misunderstandings, or any number of other possibilities. This book will offer the reader not only the condensed knowledge of a multitude of relevant books and speeches, but also will unravel the essence of National Socialism from the temporal dilemmas of the 19th century. In short, National Socialism seeks freedom through voluntary association to overcome foreign influence.

"1. Sure, each party has its program. But no party has ever carried out its program. They could not do so in the past, nor will they be able to in the future, because all previous programs have been impossible to implement.

2. Our program is short and sweet: the freedom of the creative German people. The path to that is clear and simple:to free the German worker and make him once again a part of the nation.

We will do anything necessary to achieve that goal. We will not hold back from a social revolution if the nation's freedom demands it. We are not afraid to break the chains that have been wrapped around our nation if that is necessary to guarantee basic necessities for German workers.

3. We promise nothing to the German worker but this: that we will fight to the last breath for his right to exist, regardless of what it costs and what results. We offer the most that one can offer a people and its oppressed class:

A battle for freedom and prosperity!"[7]

The National Socialist program has always been succinct by nature, leaving comparatively little for interested parties to grasp onto. There would certainly be more literature on the matter if the NSDAP were not dismantled by foreign forces so soon, or if other nations had fully taken on a true National Socialist position in the era before the abolition of national self determination. Despite this, with enough sources followed by a careful vivisection, it is absolutely possible to clearly outline the spirit of National Socialism and the tenants it holds as everlasting.

"How often have I been asked 'Yes, but what is actually your programme? And I could only point, full of pride, to our simple and gallant Storm Troopers and say: 'There stand the bearers of our programme. They bear it on their clear open faces and that programme is - Germany!' All principles which tend to further the recovery and the position of Germany we alone recognize as points in our programme; all other things which may be damaging to our country we condemn and they are to be destroyed."[8]

"For the freedom for which we strive does not consist of us renouncing our own folk's essence, rather of fulfilling it. We want to finally be, and be allowed to become, those who we actually already always were, and we want the freedom to act accordingly."[9]

"Under National Socialism I understand nothing else but that for the preservation of the community on every place of our life the highest abilities are used exclusively and authoritarian."[10]

What is the ultimate objective of the National Socialist state? To further the position of the nation and to protect against that which might be harmful. No state is obligated to be a savior of the foreign, despite the inflated claims made by the woefully blind ethnomasochists. A National Socialist state does not recoil in the slightest while proclaiming to the world that they seek their own well being first and foremost, as they expect all else to do blatantly, or behind the backs of "trusted allies" after a kind exchange of words.

"The present day doctrine is: Society is the sum of the individuals —the State at its best a convenient aggregation of individuals or associations. We may compare this doctrine of the construction of society to

a heap of stones. The only real thing about it is the individual pieces of stone. Its shape is a matter of chance; whether a stone is on top or underneath is indifferent. The result is neither more nor less than a heap of stones.

By the same simile, the State which answers to our National Socialist doctrine of society and philosophy of the State is the house. Speaking mechanically, the house also consists of so many individual bricks — sand, cement, joists, windows, doors, floors, etc. But any one can see that a house, a room, is a higher entity, something new and peculiar and complete in itself, more than a mere sum total of bricks heaped together. Any one can understand that a house does not come into being by piling a number of single parts in a heap, but only by assembling these parts according to a deliberate plan.

Thus it is with a nation. Not until chaos has been organically, by a deliberate plan, brought into order and gives place to form, not until a reasoned whole has been assembled out of the mass of parts, can the true State appear." [11]

National Socialism requires unity of purpose and action, firmly rejecting all those who refuse to carry out the roles which the community expects of them.

"National Socialism is thus a folkish worldview. Everything, every comrade of the people, every family, and clan, every public institution - party, Wehrmacht, state, administration, economy, art, and science, must serve the prosperity of the people and their eternal struggle." [12]

"A programme must further deal, with the most concise brevity, with all the important fields of public life, must withstand every criti-

cism, may not lose itself in detail, may not offer the opponents any unnecessary weak points, may not awaken any Utopian hopes that cannot later be satisfied. The programme must be a faithful image of the coming state and the new economy." [13]

National Socialism doesn't seek to institute a state that acts in an overbearing or otherwise excessive way, but instead only carries out that which is required to achieve the objectives of the state. Promises need to be made and they should be kept, like the manifestation itself, which should hold true to design. More detail will be provided later regarding the purpose and obligations of the state, but for now we can summarize that the state exists parallel to the nation and its sole purpose for existence is to serve the interests of the nation. This can only be done through straightforward, logical and adherent plans where the central objective, the betterment of the nation, is always at the forefront of discourse. National Socialism, as presented in this publication is distilled down to its absolute ideological framework, meaning that while specific party plans may have needed to change to combat circumstantial problems, the same can not be said about the ideology, especially the aspects presented here. This is why Feder set an absolute ideological boundary to protect the sanctity of the National Socialist ideology from the creep of political pressures that assault the party platform in such a way that causes an additional ideological retreat toward the prevailing hegemony.

"A Programme of principles cannot be expected to be a Programme of action, giving tactical details of how supremacy is to be secured, etc. I am opposed altogether to fixing our Programme too rigidly, for in this great struggle we must first determine the principles from which we shall never draw back, and not imitate the vote catching methods of the bourgeois and Socialist Parties." [14]

The laws of the National Socialist state must agree with the engrained morality of the nation, or it will certainly fail to both represent the spirit of the people which it serves and the best interest of said population. Anything short of national and organically-minded self determination is enslavement of one form or another and as such, is rejected in favor of a worldview and way of life that is naturally recognized and understood by the nation of implementation.

"A law which is so far removed from the conception of the community of the people is in need of reform."[15]

"We wanted to once again create a State to which every German can cling in love; to establish a regime to which everyone can look up with respect; to find laws which are commensurate with the morality of our Volk; to install an authority to which each and every man submits in joyful obedience."[16]

"Our only concern will be the future of the creative German people."[17]

"Our Volk's welfare and the achievement of their freedom will be our supreme law!"[18]

"The National Socialist movement which I lead today views its goal as the liberation of our people within and without. Domestically, it aims to give our people those forms of life which seem to be suitable to its nature and to be a benefit to it as the expression of this nature.

It aims thereby to preserve the character of this people and to further cultivate it through the systematic fostering of its best men and best virtues."[19]

"The National-Socialist state grants and guarantees this scientific freedom as a matter of principle whenever this freedom, for its own part, also fulfills just the most basic requirements demanded of every citizen, in other words whenever it moves within the boundaries that Nature has set for us through our life in the community." [20]

"The program that only meant to secure the life and existence of our nation in this world was the first sentence of our National Socialist Profession of Faith and it will be the last sentence written over every single National Socialist when, after he has completed his mission, he departs this life." [21]

"National Socialism does not aim unconditionally at bringing new ideas, and the ideas race and folk as well are certainly not new. But it wants to restore the nation's previously despised values and does this from a depth of desire and from a totality claim that are new." [22]

A National Socialist state must be free of foreign influences no matter where they originate. This should not be taken to mean that all new ideas that had not been previously discovered are rejected, but rather just those that are contradictory to European natural law or that degrade the standing of the nation, be it culturally, or otherwise.

"It shall not entrust its destiny to foreigners; it stands ready and willing to master its own destiny, to fashion it, whether or not this suits an outside world." [23]

National Socialism both rejects foreign influence and likewise does not hold any interest in influencing foreign people provided

that they will not harm the nation if left alone. National Socialism does not seek to better the living standards of the entire world directly, as it is an inwardly focused worldview that is not interested in practicing cultural slavery, or otherwise limiting foreigners to European behavioral patterns.

"By professing this decision for a solemn avowal, we are best able to do justice to the sacrifices that the war of 1914–1918, the struggle of the Nationalist Socialists for the domestic resurrection of our Volk, and finally the present fight have demanded of us and will continue to demand of us. How the outside world fashions its life is of no concern to our German Volk. The attempt by the *extra-continental powers to interfere persistently in inner-European affairs, and especially in the concerns of our own Volk, will now be warded off for good and prevented."* [24]

"The political goal of the National Socialist movement is – as already stated – the national, unified German state, i.e., Pan-Germany. Naturally this Pan-Germany should be a state of the Germans; it should be free and social. It should be free of all foreign influences, whether they originate inside or outside of its borders, and it should be social, i.e., imbued with equal love and equal justice for all of its children." [25]

National Socialism is a simple worldview in practice for the average kind hearted European. Through the recognition of positive and negative societal characteristics of the European, a better Western world is drafted, modeled after cold reality, not youthful idealism.

"Roughly speaking, we may say that the guiding principles that have moulded and will always continue to mould our destinies are: a readiness to make sacrifices for the benefit of the nation; a belief in the pre-eminence of the family; a sense of honour; a knowledge of our responsibilities, and a determination to hold what we have."[26]

"National Socialism has replaced complication by simplicity, artificiality by reality."[27]

CHAPTER 2

Nationalism

"Nationalism is the doctrine of blood, of race."[28]

"And then there is another fundamental error: they have never got it clear in their own minds that there is a difference or how great a difference there is between the conception 'National' and the word 'dynastic' or 'monarchist.' They do not understand that today it is more than ever necessary in our thoughts as Nationalists to avoid anything which might perhaps cause the individual to think that the National Idea was identical with petty everyday political views."[29]

Nationalism, in this context, is notably distinct from dynastic patriotism. A nationalist embraces those who belong to the blood community, not simply all who reside within a country. In this way, a member of the folk (a segment of the greater racial community) can be anywhere in the world, but will still remain a member of the nation. This should not be taken to mean that all members of a race are immediately entitled to citizenship within a National Socialist state simply due to their racial lineage, but rather that they share the same attributes and proclivities that could lead them to the National Socialist Weltanschauung (worldview).

"Nationalism in England means more or less the same as"Imperialism"; in France it means "Chauvinism", while in Germany it means exactly the opposite, namely, the right of all nations, in the sense of Völkerrecht to develop along their own lines, within their borders. In Germany, in fact, it means nothing but an aspect of the old longing for freedom, the dream of a Europe in which the free nations live peacefully as neighbours."[30]

Ignorant parties frequently try to discredit National Socialism by taking up arms against the terminology used. This typically manifests as the comparison between the term "National" with what is commonly understood to be patriotism, and the term "Socialism" with a watered down modern interpretation of Marxism. True nationalism is inherently more inwardly focused than patriotism, but does not seek isolation from similar nations that maintain positive characteristics.

"In order to understand what is the basis of the new legislation one must have a clear grasp of what the Germans mean today when they speak of the Community of the People, the Volksgemeinschaft. This idea of the people is based on the fact that their members have a homogenous national character. When great multitudes act together, conscious of their historical unity and determined to pursue the fulfillment of one mission as a national unit, then they are a political unit also. Of this political unit those who are its leaders form an integrant part. All the members form one corporation which is called the Volksgemeinschaft, literally, Folk Community. Now the laws that govern the Folk Community emerge from the inner spiritual, political and material necessities which have developed through a common historical experience. Therefore in the National Socialist sense law is not the expression of the State's authority, to which the people must submit as a

passive and inert mass. In harmony with the concept of the Folk Community, law is part of the life of the people. The legislator draws out and gives organic expression to the sense of what is just and unjust, the feeling for what is good and what is evil, which is inherent in the soul of the people. Therefore the starting point of the National Socialist conception of law is the people, not the State. The task of the State is to see that the law is carried out." [31]

The nation itself is a racially homogeneous unit where the soul of the masses align to such a great extent as to allow for a singular moral framework which can be naturally recognized and accepted by all. It is from the nation that a just state is born which is charged with maintaining the standards of the nation. The National Socialist state is subservient to the needs and wellbeing of the nation, where its power originates from.

"The nation is the organic union of a people to protect its life. To be national is to affirm this union in word and deed. To be national has nothing to do with a form of government or a symbol. It is an affirmation of things, not forms. Forms can change, their content remains. If form and content agree, then the nationalist affirms both. If they conflict, the nationalist fights for the content and against the form." [32]

"The nation and the race must be regarded as the pivot upon which all State activity hinges. "The nation as such," Herr Hitler has said, "is the eternal fountain from which new life is always emanating; and this fountain must be kept in a healthy state." Hence, our struggle is concerned with the preservation of racial health and the encouragement of large-sized families." [33]

The nation is a shapeless and timeless entity, that trickles through the ages in a mostly unguided and unprotected fashion which is entirely inadequate given its significance. National Socialism understands the nation to be at the very center of the Weltanschauung, tightly wrapped by socialistic principles that not only safeguard the pool of blood that is the nation, but also allow for consistent and healthy societal growth.

"It is essential, therefore, to remember that the term "nation" implies the element of timelessness, as this circumstance has an important bearing upon all the efforts made to preserve the national health, and the numerical strength of the nation."[34]

"Adolf Hitler appealed at the same time, however, to genuine nationalism, which puts its folk and its nation above all else, which knows that only action to the last for this nation in the long-run enables its preservation and hence the preservation of the individual. It knows that the genuine nationalist must therefore simultaneously be a socialist, because it can only expect this success, if each individual of its folk has it as good as is possible under the existing circumstances, and it knows that this effort only has prospects of success, if the individual fighter is healthy in body and soul and remains healthy."[35]

National Socialism offers an individual the choice between antisocial individualism and positive collectivism. Without the appropriate understanding of what constitutes the "National" in National Socialism, one might struggle to clarify to which group his loyalty lies and to what ends his energy should be applied. National Socialism recognizes the differences between the races and the importance of maintaining a consistent community where the desires and capa-

bilities of the population align, permitting the highest form of cohesion.

"Genuine nationalism must promote that every individual folk comrade is healthy in body and spirit, so that he can, if necessary, be ready and able to defend the nation to the last - this is at the same time socialism. He taught that every member of the folk who performs a work benefiting the whole is a usable member of this folk."[36]

The physical or otherwise limitations of an individual are of little consequence in the grand scheme of National Socialism, as long as they are working to the extent of their capabilities. Elements such as honor, labor and sacrifice for the folk provide rightfully earned pride and standing, to the extent where a genuine National Socialist will not need to be forced or cajoled into performing the most taxing duties that they can manage effectively.

"Every endeavour of a political, cultural, or economic nature which is based upon ostensibly humanist ideals, or which makes its position towards folkdom dependent upon any kinds of terms and conditions, cannot be regarded by we National Socialists as a clear commitment to folkdom. We commit ourselves "wholeheartedly," i.e., without qualifications or reservations, to our Volk, who are a community of culture and a community of fate."[37]

"We said to ourselves that to be 'national' means above everything to act with a boundless and all-embracing love for the people and, if necessary, even to die for it. And similarly to be 'social' means so to build up the state and the community of the people that every individual acts in the interest of the community of the people and must be to

such an extent convinced of the goodness, of the honorable straightforwardness of this community of the people as to be ready to die for it."[38]

Being a nationalist means to profess a love for the community to such an extent that one would readily die for its greater good. The drive for ethnic protection is so great that even after death the nationalist will march in the ranks of his brothers to secure a future for the nation. This is the point where we see pure nationalism meld into pure socialism; the point where the love for the nation supersedes the love for the self.

"And he who in this people sympathizes with the poorest of its citizens, who in this people sees in every individual a valuable member of the whole community, and who recognizes that this community can flourish only when it is formed not of rulers and oppressed but when all according to their capacities fulfill their duty to their Fatherland and the community of the people and are valued accordingly, he who seeks to preserve the native vigor, the strength, and the youthful energy of the millions of working men, and who above all is concerned that our precious possession, our youth, should not before its time be used up in unhealthy harmful work - he is not merely a Socialist, but he is also National in the highest sense of that word."[39]

"I am a nationally-minded person when I have the will, and use all my power, to make my people and my Fatherland free, healthy, and strong!"[40]

A genuine nationalist seeks the wellbeing of his entire community because he understands that he exists within it, rather than alongside it. Like a healthy kidney watching the progression of hepatic necrosis, it is clear that the fate of the two are inseparably

linked. It is only a logical progression to find the nationalist, who burning with brotherly love, seeks to publicly claim this connection, even to his own detriment in order to pull his brothers and sisters from the muck.

"We are nationalists because we see the nation as the only way to bring all the forces of the nation together to preserve and improve our existence and the conditions under which we live." [41]

"Our national ideal is identical with our social ideal. We are National Socialists, that is to say what we understand by the word nation is not one class, nor one economic group; the nation is for us the collective term for all people who speak our language and possess our blood." [42]

"The truly national man thinks socialist, and the true socialist is a nationalist!" [43]

One cannot become a true nationalist without taking action and making the necessary sacrifices expected of him. A man who stands still while his brother is calling out in pain is no nationalist, no matter what he may verbally proclaim, his words remain empty. It is in this way that a nationalist may be recognized without any need for self identification.

"The man who loves his nation can prove the sincerity of this sentiment only by being ready to make sacrifices for the nation's welfare. There is no such thing as a national sentiment which is directed towards personal interests. And there is no such thing as a nationalism that embraces only certain classes. Hurrahing proves nothing and does not confer the right to call oneself national if behind that shout there is

no sincere preoccupation for the conservation of the nation's well-being. One can be proud of one's people only if there is no class left of which one need to be ashamed."[44]

"Now that the outside world of plutocratic democracies has declared the wildest of campaigns against National Socialist Germany and has pronounced its destruction as the loftiest of war aims, then this simply reaffirms to us what we already know: the thought of a National Socialist Volksgemeinschaft alone has made the German Volk especially dangerous in the eyes of our enemies, because it has made it invincible. Above all differences of class or rank, profession or confession, and above all the usual confusion of everyday life, looms the social union of the German man, irrespective of caste or origin, based on blood, forged in communal life throughout thousands of years, bound together by destiny for better or for worse."[45]

Through nationalism, the folk are forged into a race conscious body and emboldened by divine nature in a way that transcends the motivation offered by something as trivial as a political ideology. National Socialism rejects class, religious or otherwise division, instead focusing on the racial unity that is consistent throughout a properly constructed homogenous country.

"In this manner, they made a solemn vow that for them the German Volksgemeinschaft is more than simply a term or a phrase. To them it is a holy duty for which each man for himself is immediately willing to sacrifice his life, if need be, as so many millions have done before us."[46]

"Many are thus regaining the firm belief that they are not completely lost and alone in this world, but sheltered in their Volksge-

meinschaft; that they, too, are being cared for, that they, too, are being thought of and remembered. And beyond that: there is a difference between the theoretical knowledge of socialism and the practical life of socialism. People are not born socialists, but must first be taught how to become them."

CHAPTER 3

Socialism

"Socialism is the doctrine of labor." [48]

"We are simply not socialists in general, rather National Socialists." [49]

Socialism, in this context, refers to the collectively oriented nation that unites under a common framework. The most important aspect of this social order is that the common good of the nation is placed above the individual. The individual relinquishes selfish desires so that he can add to the collective energy of the population which is ultimately the driving force for growth.

"The word socialism is derived from socius = the comrade, the society. Socialism would then be the conception one has of the order of living together of people who have "joined," i.e., joined TO a society or community." [50]

"Socialism means: "The common good before the individual good."

Socialism means: "Think not of yourself, but of the whole, of the people and the state."

Socialism means: "Not the same for everyone, but to each his own." [51]

National Socialism doesn't ask the individual to seek a lower standard of living for themselves to compensate for the poor circumstances of others, but rather to seek the highest possible living standards for the entirety of the nation.

"What is the first commandment of every National Socialist?
Love Germany, above all, and love your folk-comrades [Volksgenossen] like yourself!" [52]

"I think as a socialist when I recognize that the natural rights of the oppressed portion of my folk-comrades, the rights to liberty and bread, are rights that must be fought for and preserved, they are not gifts that are given freely or even imposed! (81)" [53]

The growth potential of a nation is not determined by the total population, which would only be the accumulative potential energy of the nation, but rather the tangible result of their efforts. Competing interests and foreseeable inefficiencies are guaranteed in a disjointed society which allows its internal energy to be squandered on struggles that do not advance the nation. Rudolf Jung understood this in 1919 by recognizing that a truly socialist nation would need to both harmonize the interests of the population and organize their labor, resulting in greater productivity.

"In socialist society:

1. All able-bodied people shall be called upon to work.
2. A harmony of interests shall prevail.

3. Labor will be organized.
4. Productivity will expand.
5. Consuming power will increase.
6. The contrast between mental and manual labor shall disappear.
7. There shall exist an equal duty to work for all." [54]

In a National Socialist society all able-bodied citizens are expected to work with their hands or their mind, whichever aligns best with the capabilities of the individual and the needs of the people. Labor is not feared by the National Socialist, it is embraced! As long as there is work to be done, there will be a true socialist standing by, shovel in hand, ready to bear the weight of his societal obligations.

What is the alternative?

A nation of shirkers who feel no responsibility for the wellbeing of anything or anyone besides themselves? National Socialism rejects these antisocial parasites outright, as the bearing of one's own equal share is both practically and ideological essential.

"It is only by serving the general interest as a member of the national community that the individual awakes to a higher life, each one in his own place. Only so will each one attain to the genuine Socialism, the communal feeling, the true life, win consciousness of security, and realise that only under the domination of this idea can an organic, national government arise from the present day system of robbery, and be of profit to the community, and to each member of the community." [55]

"Only in the way of performance and sacrifice for the we, for the blood-bound national community, can the existence of the people and thus of the individual be assured. "One for all and all for one." [56]

Those responsible men and women who rise to the sacrifices that the nation expects of them will be rewarded with organic connections and a place in a progressive society. National Socialism demands that the natural rights and laws of Europeans prevail in European lands over foreign crafted notions that contradict the natural European Weltanschauungs as well as the National Socialist Weltanschauung.

We demand our way of life in our lands. How outside groups choose to organize their population and lives are of no concern to the National Socialist, so long as it does not cause harm to the nation.

"For us, socialism does not only mean the solution of the workers' question but the gathering together of all German national comrades into a real community of life, it means the preservation and further development of the people based on the laws of development inherent in the species." [57]

Halting the development of socialism in European nations is directly interrupting the adherence to the natural laws of development for the race. National Socialism asserts that the deviation from this intended developmental path is akin to spiritual death and likely to lead to actual national death.

"Yes, we call ourselves socialist! That is the second step. The second step against the bourgeois state. We call ourselves socialist as a protest against the lie of social bourgeois pity. Your talk of 'social legislation' is absurd. It is too little to live on but too much to die on.

We want our rights according to nature and the law.
We want our full share of what Heaven has given us, and what we have created with our own hands and minds."[58]

"Adolf Hitler hence appealed to genuine socialism, which demands common good before individual good, which puts the common, great interests higher than individual interests, which sees in the folk comrade, insofar as he performs any somehow useful work, a respectable member of his folk."[59]

The restructuring of society where individuals voluntarily relinquish priority to the community approaches the core of National Socialism. This prioritization allows for collective energy to grow and be directed towards the absolute core of National Socialism: the positive continuation of the European race. We do not seek stagnation and we do not seek a gradual but acceptable decline into the abyss of racial death. We seek a safe and productive society with ever improving health, along with the societal and technical advancement that will guarantee our nation a place in the future world. This future rests on the back of average men and women who hear the call of their people and rise to the occasion. There is no such thing as a National Socialist who is not willing to sacrifice what is required of him, no matter what ideology he identifies with or what he may call himself.

"'Public interest before self-interest"[60]

"The social political principle: The common welfare is the highest law."[61]

"Common interest before self-interest!"[62]

"The National Socialist slogan is:
"The common good before the individual good!"[63]

"The general welfare is the highest law of all."[64]

""Public interest before self-interest" is the first law of National Socialism."[65]

"The new State, organically designed is founded upon the principle "The common good before that of the individual."[66]

"The German Volksgemeinschaft is created. The overriding principle is: "Common good goes before self-interest."[67]

"Justice is not that which serves the individual, but rather that which serves the people. That is the supreme law of National Socialism, to which all must bow."[68]

This is a very common theme in almost all of the foundational texts of National Socialism and should be recognized as an essential component of the worldview. National Socialism asserts that this genuine socialism which heralds the wellbeing of the whole as paramount is the truest sense of societal justice possible.

"Our paramount duty is of an educational nature, and our ultimate aim is to establish true national solidarity. Socialism is neither a gift nor a message. It is not a lifeless object manifesting itself in dead paragraphs. Socialism is justice."[69]

"And therefore we perceive: First of all, that we can only prevail if we have social peace, i.e. if not everyone can do what he wants to. The individual must subordinate himself to the whole, to a higher common interest. Hence the worker cannot look after only his own interests, just as the peasant and the urban dweller cannot look after only their own; rather, each is called upon to show mutual consideration to the others!" [70]

"Fulfillment of duty: that is, not to satisfy oneself, but to serve the general public. We call the fundamental disposition from which such action grows - in contrast to egoism, self-interest - idealism. By this, we understand only the ability of the individual to sacrifice himself for the totality for his fellow men." [71]

"Socialism, conceived as the highest moral idea, as the idea that man is not in the world only for himself alone, that every man has duties toward the community, toward all humanity, and that he is not only responsible for the momentary wellbeing of his family, of the members of his tribe, of his folk, but that he also has unshakable moral obligations toward the future of his children and his folk." [72]

Socialism is the death of individualism, where the individual places his personal desires that conflict with the best interests of the community onto the altar of blood to be sacrificed for a brighter tomorrow. This community that is embraced, and the moral obligations that accompany it, extend in all directions from the nations forefathers to the distant generations of the future, placing an exceptionally heavy burden on all of those aware of such obligations.

"Sometimes one has to harden oneself to allow an innocent person to suffer, rather than permit the basis on which we all stand to be undermined."[73]

Genuine socialism simply does not exist without fanatical nationalism. National Socialism represents the highest order that humanity can achieve, where an individual may leave their physical body and pledge to become one with the national pool of energy. With this, the fate of the individual is tied with that of the community.

"The result was National Socialism, which is the unique and indissoluble union of the two ideas at their deepest and finest. He explained to the workers that there can be no socialism, no socialist justice, unless one is prepared to recognize the good of the whole nation. He who would better the lot of the individual must be ready to better the lot of the whole nation. At the same time he convinced supporters of the Middle Classes that they could never achieve national strength and unity unless they were ready to grant each individual fellow-countryman his rights, unless they were ready to look upon the lot of each individual fellow-countryman as their own personal concern. He explained to both sides that Nationalism and Socialism are not mutually exclusive, but are absolutely necessary to each other. He thus combined both ideas to one philosophy, and he had then logically to bring the representatives of the two ideas together and to unite them and thus achieve national solidarity."[74]

"Then we will prove that National Socialism is more than a comfortable moral theology of bourgeois wealth and capitalist profit. A new spirit of nationalism will grow from the ruins, displaying the

most radical form of ethnic self defense, a new socialism that will create the necessary foundation."[75]

Both nationalism and socialism are required to forge the social chainmail that is necessary for ethnic self defense in the modern globalized world. Without socialism, nationalists are simply uncoordinated idealists, and without nationalism, socialism becomes forced due to an insufficient connection that is required to foster voluntary sacrifice.

"Socialism gains its true form only through a total fighting brotherhood with the forward-striving energies of a newly awakened nationalism. Without nationalism it is nothing, a phantom, a mere theory, a castle in the sky, a book. With it it is everything, the future, freedom, the fatherland!"[76]

"Again, the religious sensibilities of the artist cannot be more profoundly stirred than by the conception of true Socialism, as the fittest expression of national solidarity."[77]

"We are socialists because we see in socialism, that is the union of all citizens, the only chance to maintain our racial inheritance and to regain our political freedom and renew our German state."[78]

Accompanying the value that is tied to a homogeneous population who voluntarily buries self-interest comes not only liberation from foreign influence but also from many of the artificially imposed limitations that lead to earthly strife. For instance, those who seek economic productivity by restricting markets in order to raise costs do so to the detriment of the greater community for personal gain. When viewed in the context of critical markets such as food

production and distribution, it becomes especially heinous where fat men with deep pockets can be observed casually strangling the life out of our emaciated kin.

"True socialism is that form of political, cultural, and economic attitude which, instead of seeking an inwardly false liberalism, strives instead for the voluntary, socialist binding of every folk-comrade to the state, with their rights and duties corresponding to their nature, their character, and their abilities."[79]

CHAPTER 4

Ideological Scope

National Socialism is a concept that transcends the restraints typical of political ideologies, leaving no aspect of life untouched. It seeks to reinforce and protect the natural instincts and proclivities of the European man, for the benefit and continuation of the race, through collective action.

"The significance of National Socialism is shown by the fact that it leaves no domain of the national life untouched; for it provides an entirely new foundation on which we shall have to build up that life."[80]

"We have seen again and again the single main principle which is drawn through all our arguments like a scarlet thread: National Socialism is a theory of the world, standing in sharp opposition to the present-day world of capitalism and its Marxist and bourgeois satellites."[81]

"I am a National Socialist not when I want this or that from politics, rather when I consider all aspects of daily life. I must act in all things by putting the good of the whole above my personal good, by putting the good of the state above my personal good. But then I also have the guarantee that such a state will be able to protect my personal

life. I am a National Socialist when I see everything in politics, culture, or the economy from this standpoint."[82]

A historical footing is not sought, but rather a new foundation is built, modeled after the natural European path in a way that allows society to move towards progress, instead of wandering aimlessly toward danger or facing stagnation. The eternal laws that National Socialism recognizes and serves are encoded in blood and expressed through a unique worldview.

"National Socialism serves eternal laws. This requires acceptance of the eternal laws to unselfishly serve the community and the welfare of the German nation and to live according to the eternal laws of our blood as they are expressed in the National Socialist Weltanschauung."[83]

These eternal laws have followed us through time unchanged, despite the implementation of racially foreign systems that amplify the negative traits of man. These laws still exist as our nation's unique resting point but are obfuscated through forced conduct which we are told is that of modern conduct. It is not modern conduct, but rather a foreign one that seeks to establish an environment that permits the societal inclusion of radically different demographics. National Socialism rejects the degradation of European culture and standing for the sake of allowing foreign nations and cultures into European lands. It is not out of hate that we refuse to accept a foreign worldview or lifestyle, but it is instead out of the love we have towards our own race, culture, history and ancestry.

"However, National Socialism is a world-view that is based on certain firm and unchanging, fundamental values: these are lead-

ership, following, race, folk, community, nationalism, socialism and Germandom."[84]

"And yet: National Socialism strives for more than one or the other partial reform; it goes all out. Its goal is, purely and simply, the reform of life itself; it fights against everything which arises out of foreign thinking, which binds our Volk in the fetters of slavery."[85]

"The moral renewal of our Volk; development of their religious life in the German spirit." This is one of the most important demands from National Socialism's guiding principles .It stands in causal relation with the demand in the preceding chapter for the combating of every racially-foreign influence, above all for the combating of the overwhelming power of the Jewish-commercial spirit."[86]

The question then arises: Why not forget the natural order of European man in favor of foreign or mixed worldviews and culture? I could fill an entire book answering this question alone, but for the purpose of this publication, I will keep it brief:

Cultural identity is the bedrock of not only European civilizations, but any civilization. It provides individuals and communities with a distinct sense of self, belonging, and purpose. Without a well-defined cultural identity, societies become fragmented, lose cohesion, and ultimately dissolve into homogenized entities devoid of historical continuity.

A civilization without a clear identity is little more than a foundationless structure. European culture originates in the unique genetic composition of the European race, where factors such as intelligence, inclinations, aversions, inhibition and much more are com-

bined in a way that is notably distinct from foreign races. The average characteristics of the race determine the distinctive Weltanschauung, provided it has naturally arisen from an internal source, which in turn feeds into the prevailing culture. Culture is thus sculpted from the raw slab of genetic potential over millennia, revealing traditions, values and customs, supported by historical experiences. These cultural elements are not arbitrarily combined, but rather are deeply embedded in the collective consciousness of European societies. Allowing for the destruction or degradation of this culture would come at the cost of severing those of European blood from their own historical and social framework, leading to alienation, cultural nihilism and ultimately, spiritual death.

National Socialism asserts that all nations should hold the exclusive right to define their own cultural trajectory without external pressures imposing unwelcome alterations. If a nation's cultural development is subverted by external influences that seek to dilute or completely replace integral cultural elements, then the nation's ethos is under attack, and a failure to repel these forces of destruction will lead to cultural enslavement and national death. This does not constitute organic evolution by any stretch of the imagination, but rather cultural erosion. National Socialism refuses to abdicate responsibility for cultural survival by failing to resist.

"Man must not fall into the error of thinking that he was ever meant to become lord and master of Nature. A lopsided education has helped to encourage that illusion. Man must realize that a fundamental law of necessity reigns throughout the whole realm of Nature and that his existence is subject to the law of eternal struggle and strife. He will then feel that there cannot be a more separate law for mankind in a world in which planets and suns follow their orbits, where moons and

planets trace their destined paths, where the strong are always the masters of the weak and where those subject to such laws must obey them or be destroyed. Man must also submit to the eternal principles of this supreme wisdom. He may try to understand them but he can never free himself from their sway."[87]

It's important to recognize that while the eternal laws of nature do not bend to human will, they can nonetheless be buried beneath "modern" conduct. A malevolent actor can attempt to bypass the natural desires and proclivities of man but will always be fighting upstream against the current. One wrong step upon a mossy rock and man will surely reclaim some level of organic standing at the moment of opportunity, while the suppressive invader attempts to steady themselves.

"The world feels that this world-view is so strongly rooted in our time, but at the same time is based on laws of nature of such general validity, that the danger of its spreading could well exist."[88]

"The more such a view coincides with the natural laws of organic life, the more useful its conscious application will be for the life of a people."[89]

The laws that National Socialism seeks to obey can be clearly separated from the temporal necessities of historical circumstances, as the framework is encoded into our very being. Likewise, it would be wildly inaccurate to claim that National Socialism has no place in the modern world, as that would be denying Europeans the opportunity to live the life that they were created to live. For as long as Europe breathes, she will call for strong and capable leaders to guide the

people and a loyal population who seek a better world within the native framework.

"Honor and freedom are pieces of the eternal, which is not subservient to necessity, but which we can recognize, because the Almighty has anchored pieces of this eternity within us. That is the National Socialist of the future: Full of pride to be allowed to serve his folk without bragging or falling into servility, morally firm, but without hypocrisy, heroic, but fighting for high goals, loyal without condition, genuine, but not gabby, silent, without becoming indifferent, proud and in good taste, but without ostentation and snobbism, comradely without excessive familiarity. An enemy and despiser of selfishness, of indecency, of bought lansquenet, of gossip, of stupidity and arrogance, but a fighter for the whole folk, for cleanliness and purity, for heroism, refinement and beauty.

If we move within these tracks, then our folk will pass the eternal laws."[90]

Those who are well adjusted and of European descent will naturally recognize these traits as idealistic standards without the need for any sort of ideological indoctrination. National Socialism doesn't need to spin a web of feel good platitudes and promises because the naturally formed and nearly complete raw understanding of it rests within, only needing to be dusted off for the unaware.

"It is not in the nature of a worldview to allow compromises."[91]

CHAPTER 5

The Weltanschauung

The word Weltanschauung gets used a lot throughout National Socialist doctrine, and reasonably so as the foundational authors were German. In a previous chapter, it was defined simply as a worldview in order to give the uninitiated reader a general understanding of the concept for the purpose of defining other crucial aspects of National Socialism. In reality, this German word cannot be translated to a single English word that would fully encapsulate the entirety of the concept it introduces.

"Weltanschauung is, first of all, taken literally, looking at the world. But "looking" in German does not only mean "seeing" it also means inner vision, spiritual vision, it means thinking about the meaning and purpose of life, about the inner laws according to which the life of the individual and the people takes place, it means recognizing the essential spiritual and mental forces that have a formative and moving effect."[92]

The attributes that are identifiable and quantifiable are not the only components of the National Socialist Weltanschauung, as there are also unidentifiable aspects that constitute the spirit of the nation rolled into the term as well. It is the purpose of life, native morality

and the spiritual vision of a people. This Weltanschauung is the inner light of the people, which spawns from the same genetic pool that distinguishes cultural growth and output between the races.

"This National Socialist Weltanschauung that has been attacked so often, wants only that the earth finally be given a Gestalt . A transformation that would end the time of chaotic liberalism which on the one hand strived after a world-trust and world-republic that should be built on democratic internationality and Marxism, while on the other hand it called for a world-revolution to be carried out by so-called proletarians."[93]

The National Socialist Weltanschauung seeks the nation to be made complete and properly oriented (gestalt) so that the collective can produce more than the sum of the same improperly organized population. This type of Weltanschauung can only originate in truth and observable reality, as no understanding based in inaccurate and carefully curated idealism can allow for a stable national unity due to the frequency of justifiable deviation.

"To take abstract and general principles, derived from a Weltanschauung which is based on a solid foundation of truth, and transform them into a militant community whose members have the same political faith - a community which is precisely defined, rigidly organized, of one mind and one will - such a transformation is the most important task of all; for the possibility of successfully carrying out the idea is dependent on the successful fulfilment of that task."[94]

"Ever since the medieval Weltanschauung disappeared we saw various confessions, theories of art and philosophical doctrines, but no great Weltanschauung. Such a Weltanschauung (a view that creates an in-

ner unity in all fields of life) has finally been born in National Socialism."[95]

The Weltanschauung of a nation is always in a state of motion, which can be seen as it blossoms and decays naturally over time, or in a more rapid way through revolution. It can be viewed as the sand that fills the crevices between the unalterable racial characteristics and the eternal laws of the race which knows only life or death. National Socialism refuses to even attempt to shift these eternal boulders for the sake of cramming an unrecognizable Weltanschauung in where it doesn't belong. The attempt of such an impossible feat would contradict the very essence of National Socialism as you would be leading the nation away from the laws dictated to it by blood in favor of a racially foreign system. In this way, the goal is to craft the Weltanschauung around the laws of nature and race in such a way that amplifies the positive attributes of the nation while simultaneously reducing the harmful. To be clear, the National Socialist Weltanschauung is of European origin and purpose built with European characteristics in mind making it foreign to those who are not genetically European.

"German youth is instructed in the different questions that affect youth in all fields of life. Thus it makes the Weltanschauung of all German boys and girls' uniform. There is an important significance to the simple fact that every week there is one day when our youth is instructed and educated on the questions and views of life. In this way, a foundation is put down in everyday life which allows for our goal that the political union of the Reich will always root in a unified Weltanschauung."[96]

"In National Socialist Germany, life will be very different from what it used to be while many eternal values of our historical past will remain valid for the future as well. In some fields however, the prevailing attitude of German life will have to be significantly different from traditional lifestyles due to the new triumphant Weltanschauung! The National Socialist Weltanschauung and its practical effect on German lifestyle is based on two supporting pillars:

On the one hand, personality is given a chance to unfold and the individual receives an education that is nearly prefect. On the other hand, the individual is ready to contribute to the welfare of the community. These are the two poles that generate the productive potential of National Socialist Germany."[97]

While the raw material to construct National Socialism lives within the blood of the European, it is in the best interest of the nation to teach foundational principles to citizens so that a maximally united Weltanschauung can be established and maintained.

"For the first time since Germans have inhabited the world there is one Reich, ruled by one Weltanschauung, shielded by one army-and all this joined under one flag."[98]

"We are in the midst of a time which is characterised by a will, surely everywhere perceptible, to create juster principles of religious brotherhood and freedom amongst the nations, a Weltanschauung by which the arts are no longer regarded as belonging exclusively to the intellectuals, but as instruments in the hands of an all-pervading Power that guides our human destinies." [99]

"It was evident that this new movement could gain the public significance and support which are necessary pre-requisites in such a gigantic struggle only if it succeeded from the very outset in awakening a sacrosanct conviction in the hearts of its followers, that here it was not a case of introducing a new electoral slogan into the political field but that an entirely new Weltanschhauung, which was of a radical significance, had to be promoted."[100]

"What had to be proclaimed here was a new Weltanschhauung and not a new election cry."[101]

"But we, by our aggressive policy, are setting up a new Weltanschauung which we shall defend with indomitable devotion. Thus we are building the steps on which our nation once again may ascend to the temple of freedom."[102]

"It has completely changed and rebuilt the relationships between individuals as well as the people's attitude towards the state and towards other existential questions. In fact, it was the breakthrough of a new Weltanschauung."[103]

Through revolutionary action, National Socialism seeks to not only usher in a new Weltanschauung, but also a new system to support it, the National Socialist state, which rests firmly upon the foundations of the race and serves the needs of the nation.

"For a Weltanschhauung is intolerant and cannot permit another to exist side by side with it. It imperiously demands its own recognition as unique and exclusive and a complete transformation in accordance with its views throughout all the branches of public life. It can never allow the previous state of affairs to continue in existence by its side."[104]

"Political parties are prone to enter compromises; but a Weltanschhauung never does this. A political party is inclined to adjust its teachings with a view to meeting those of its opponents, but a Weltanschhauung proclaims its own infallibility."[105]

The National Socialist Weltanschauung must be revolutionary because it cannot coexist with another or compromise its composition to appease outside forces. It is crucial to note that there can be absolutely no compromises to the National Socialist Weltanschauung. It cannot be altered to fit the needs of foreign races and still be referred to as National Socialism in anything more than empty words.

CHAPTER 6

National Unity

"Be unified!"
The word "united" however does not mean "unity" but "being in agreement."[106]

Unity is constantly heralded as the cornerstone of progress, be it directly or indirectly, where it is embedded into the conditions of societal arrangement. Unity in this context is the continuity of agreement amongst those who voluntarily submit themselves to the nation, and thus the state when properly arranged (the citizen). It should be noted that the state serves the nation and when it ceases to do so, a citizen is no longer bound to the state, as a National Socialist is ultimately bound to the nation.

"My Volksgenossen, I wish only to bid and remind you to perceive the strength of our Volk in our inner unity of will, in our unity of spirit and our common way of thinking. Rest assured that strength is expressed not so much in divisions, in cannons and in tanks, but that it is ultimately expressed in the community of a single Volkswille. And further, may you be imbued with the conviction that men must be taught this community and that safeguards must be created for this purpose."
[107]

"It will have to lift its voice above the heads of the small bourgeoisie and rally together and co-ordinate all those popular forces which are ready to become the protagonists of a new Weltanschhauung."[108]

"The national community had to be determined by blood and bound to the native soil. All differences of political, social or religious doctrine that hitherto had dispersed nations in all directions had to be bridged. Any small-minded impulse of self interest in individuals or groups had to be drowned out by the command that dictated that all Germans must act in a united manner."[109]

Political, social and religious barriers that degrade the capacity for unity are expected to be discarded in order to allow for the nation to truly come together. We can see clear examples of how this was historically applied within the NSDAP's 25 Points along with the cultural policies of the party, both of which will be elaborated on in a later chapter. It's crucial to recognize that without these measures that offer a way around common societal hurdles that retard development, a National Socialist nation can neither be born, nor maintained.

"For only a totally unified corps of officials, standing on the same world-view foundation, is a strong pillar of the state, on which the existence of the state largely depends. The state's existence, however, is the prerequisite for the official's existence. The stronger the state, the greater its reputation, the greater as well is the reputation of its official."[110]

Is it the ultimate goal of the state to form a unified government that works seamlessly toward a common objective or a divided gov-

ernment that is incapable of decisive action or even agreeing upon an objective? The answer to this question is obvious to all who aren't profiting off of the incessant professional foot dragging that is modern politics.

"The unity of action is guaranteed by the unity and organized gradation of the leadership, by the party program and the publications of the movement, by the common experience of the period of struggle and by the National Socialist world-view. Its two basic ideas are race and folk."[111]

The leadership of the nation is expected to follow the party program and the publications of the movement in order to fully align with the National Socialist worldview. The previous quote from Wolfgang Schultz offers two important insights into National Socialism:

1. The publications of the movement are to be trusted as containing the doctrine of National Socialism. This was undoubtedly referring to official Third Reich publications, which will be addressed more fully in a later chapter.
2. The two basic ideas of National Socialism are race and folk. This is very important because it recognizes both the race, which is the overarching element consisting of all Europeans, along with all of the folk, or nations, that grow from the race. This can be viewed in this context as European being the race, and German being the folk. In short, the eternal natural laws of race come from the unique racial characteristics of a people and the circumstances arising from the combination of their common traits. The fundamental and eternal laws of

blood delineate the type of Weltanschauung that can be most organically rooted in a given nation.

"The Movement has given to the German Volk an element of oneness and unity which will long have an effect, far into the most distant future. Those who believe that this Movement is still bound today to a single person are mistaken. I was its herald. And today from this one herald have come millions. If one of us draws his last breath today, he knows that after him come ten others! This Movement will fade no more." [112]

Many feel the need to permanently bind National Socialism with Adolf Hitler or the NSDAP, despite both saying not to in no uncertain words. In no way does the advancement of National Socialism disrespect the memory of those who had sacrificed under the swastika in the past, but instead glorifies the gift which they shed their blood to offer us. The reason that the National Socialist Weltanschauung can be carried on without a specific figure, organization or state is two fold. It is both because of the predominantly organic nature of National Socialism, which allows for its logical discovery and relatively organic development, and the unity that is required of the nation under the banner of socialism, that grants fluidity of application to the system.

"This orientation is socialist down to the bone and even into its marrow. It demands that this community guides itself according to the forces that determine its existence and, if they are correctly used, secure, purify and elevate it. Employment of all means of the folk community in the service to its task - that is socialism." [113]

CHAPTER 7

A Revolutionary Spirit

"National Socialism revolutionised the political thinking of the German people."[114]

"Only the annihilation of a system of exploitation carries with it the core of the rebirth of our people."[115]

"But who would wish to deny that National Socialism is the great revolutionary revival of the German people in all spheres of life."[116]

National Socialism will always present as a revolutionary system to the legacy state because by necessity it must destroy entire subsystems in order to be fully implemented.

"Why do we have the moral right to complain against proletarian class struggle if we do not first thoroughly destroy the bourgeois class state and replace it with a new socialist structure of German community."[117]

These revolutionary acts are regarded as more than just a moral right, but also a moral imperative where the individual is obligated to action. National Socialism rejects any attempt to justify the con-

tinuation of a system that enslaves the nation through the restriction of national, cultural and financial self determination.

"If we only wanted to become representatives, we would not be National Socialists, rather I suppose German National Party members or Social Democrats. They have the most seats at their disposal and one does not need to risk one's life to compete with their leading lights. We do not have the stomach for that.

We do not beg for votes. We demand conviction, devotion, passion! A vote is only a tool for us as well as for you. We will march into the marble halls of parliament, bringing with us the revolutionary will of the broad masses from which we came, called by fate and forming fate. We do not want to join this pile of manure. We are coming to shovel it out.

Do not believe that parliament is our goal. We have shown the enemy our nature from the podiums of our mass meetings and in the enormous demonstrations of our brown army. We will show it as well in the leaden atmosphere of parliament." [118]

Revolutionary change is not sought through strictly political or otherwise accepted means dictated by the hegemony that is being resisted. All actions that advance the objectives of the nation in vanquishing the enslaver are considered as National Socialism recognizes that a prevailing system will not permit for its own annihilation under the rules of engagement that they set.

"The revolution however, was not started here. It only came to an end in this way. It was the existential fight of a nation that with its traditional way of life and antiquated views, was close to collapse." [119]

CHAPTER 8

The Role of Politics

"In contrast, it will remain eternally memorable how Adolf Hitler countered this cool doctrine with a new political faith. His speech is attuned to a mighty chord: a condition is only good and just, if it serves the folk; a constitution may be legally ever so good: but if it harms the folk, every rebellion against it is sacred right and even more sacred obligation. (49, pg 19)" [120]

The role of politics in a National Socialist state is to serve the nation. The duty of the politician and the political system as a whole extends for generations in both directions, carrying the expectations of those who came before and the obligations to those who will come after.

"Politics is responsible action that serves people. Its goal is to create the conditions that will enable this people to build a life from this hard earth, to maintain and defend its life, to increase in number, and to assure freedom and prosperity for its descendants." [121]

Politics should not deviate away from the natural and correct principles of the people, or else it becomes a foreign system which

demands foreign behavior and arrangement in a way that clearly violates the central values of National Socialism.

"We want to tie our confidence in a healthy way of life, based on natural and correct principles, to a constant political development inside and outside of Germany."[122]

"The NSDAP is a movement initiated by the Führer and aimed at the renewal and preservation of the German nation and its living space, according to the principles of the National Socialist view of the world."[123]

Once National Socialism is fully implemented, it is dissolved in name as its values and characteristics are fully integrated into the people. Essentially, the old Weltanschauung will be devoured by the new National Socialist Weltanschauung which becomes the standard. Of course this does not entail the "death" of National Socialism, but instead a birth of a more wholly integrated people who are all tuned into the same organizational frequency and committed to passing on the spirit of sacrifice to future generations.

"Once this high aim is achieved the National Socialist Party will dissolve automatically; for National Socialism will then be the entire life of the whole German nation."[124]

CHAPTER 9

Antisemitism

National Socialism is not inherently antisemitic, nor does it seek to target any other groups for the sake of hate. The reason that Jewish populations were targeted under historical National Socialist systems was because they both lived within the boundaries of the country and were actively injuring the nation and race. National Socialism believes that those who live outside of the boundaries of the country in question and are not harming the nation have the same natural rights to self determination as the European nations.

"Why is the NSDAP anti-Jewish?

Because the Jew is a corrosive foreign body in the German people; because he poisoned German folk-morality through his mendacious "cultural institutes"; because he tears down instead of building up; because he is the father of the concept of class warfare through which he tears the German people into two parts in order to be able to control them all the more brutally; because he is the creator and bearer of international stock-market-capitalism, the main enemy of German liberty."[125]

"1. If we were only anti-Semites, we would be out-of-place in the twentieth century. However, we are also socialists. For us the two go to-

gether. Socialism, the freedom of the German proletariat and thereby of the German nation, can only be achieved ***against the Jews.*** *Since we want Germany's freedom, or socialism, we are anti-Semites.*

2. Sure, ***the Jew is also a human being.*** *None of us has ever doubted that. But a flea is also an animal, — albeit an unpleasant one. Since a flea is not a pleasant animal, we have no duty to defend and protect it, to be of service to it so that it can bite and torment and torture us. Rather, our duty is to make it harmless."*[126]

National freedom is always sought and those that stand in the way of such need to be removed from the path of development. There is no justification for allowing societal derailment in exchange for a select foreign demographic getting rich off of the labor of the nation. There was no benefit to this sort of arrangement in the 1930's, and there certainly never will be in the present or future.

"We oppose the Jews because we are defending the freedom of the German people. The Jew is the cause and beneficiary of our slavery."[127]

"National Socialism, like anti-Semitism, regards the Jewish-materialistic spirit as the chief cause of the evil; it knows however that this greatest struggle in history must not stop short at merely destroying the Semitic spirit; which is why the great Programme of National Socialism goes far beyond the anti-Semitic desire to destroy, for it offers a positive constructive picture, showing how the National Socialist State of labour and achievement ought to appear when completed."[128]

As can be seen in the modern day, foreign peoples brought foreign culture and standards with them which ultimately degraded European culture and standing in a way that was clearly a threat to

the nation's future well-being. The positive constructive picture that National Socialism envisions is frequently overlooked due to the anger, hatred and ignorance of those seeking to take up the Weltanschauung, and by the fear and ignorance of those who oppose it. It is the duty of the National Socialist to recognize and internally explore personal biases and hatred so that he does not become a contributing party to the obfuscation of doctrine through his poor behavior. Likewise, a National Socialist must recognize their own ideological and educational deficiencies and take steps to improve them for the sake of personal and community development.

"We must therefore avoid looking for the solution of the Jewish question in this primitive manner - indeed one cannot kill the plague bacillus individually, one can only eradicate it by cutting off its life necessities from it. The anti-Semitism flaring up in the whole world is the torch-signal that the nations have recognized their greatest and most deadly enemy, but it is now our task to direct this correct emotive knowledge in a correct, reasonable way."[129]

"The solution of the interest problem is the solution of the Jewish question. The solution of the interest problem in the sense of our explanations is the breaking of the Jewish world-rule, because it smashes the power of world Jewry – its financial power. But the solution of the interest problem is, moreover, in a constructive sense, at the same time also the solution of the social question."[130]

Through the abolition of speculative capital, the NSDAP sought to reduce the grip that the Jewish population had on German industry and society. This is not a fitting publication to debate the validity of such historical circumstances or actions, but it is clear that antisemitism in National Socialism only comes tertiary to the ini-

tial establishment of a standard of national protection, and directly following the actions of the Jewish population. As is the case with all other foreign groups, when the Jewish population ceases to be a threat to the National Socialist nation, antisemitism would ideally disappear and be replaced with whatever threat or object the nation needs to face next.

"But amongst the masses there begins to flow a new stream - a stream of opposition. It is the recognition of the facts which is already in pursuit of this system, it already is hunting the system down; it will one day scourge the masses into action and carry the masses along with it. And these leaders, they see that behind them the anti-Semitic wave grows and grows; and when the masses once recognize the facts, that is the end of these leaders." [131]

"Voltaire, as well as Rousseau, together with our German Fichte and many another - they are all without exception united in their recognition that the Jew is not only a foreign element differing in his essential character, which is utterly harmful to the nature of the Aryan, but that the Jewish people in itself stands against us as our deadly foe and so will stand against us always and for all time." [132]

National Socialism is the most effective and natural means to achieve ethnic self defense, but it needs to be noted that excessive and misplaced hate from a position of blind anger can be downright harmful to the nation. With that being said, hate those who seek the degradation, destruction and enslavement of your people with your whole heart out of love for your nation.

"This separation is a strict one, and its results have often seemed to bear harshly on the individual. But only a complete separation in life and

law can make it tolerable for two peoples to live together in the same territory. This is to be attained by preventing every kind of blood mixture. Only if there is a healthy mutual feeling that the other race is foreign, can hatred and contempt of the one race by the other be avoided." [133]

CHAPTER 10

The Behavior of a National Socialist

"To be a National Socialist means nothing but struggle, faith, work, sacrifice." [134]

A National Socialist is confident, social and committed to serving their community through personal development and direct sacrifice whenever called upon. Through the rejection of harmful foreign influence, degeneracy, arrogance and gluttony, the National Socialist can stand tall as an individual of exceptional conduct. It's not a singular action that grants you the title of "National Socialist" for life, but rather consistent behavior and regular sacrifice that grants such an honorable title.

"The National Socialist must be convinced, enthusiastic, energetic: he must be ready and eager to do his utmost without any necessary wage or return. He must be fanatic for the unity which means strength." [135]

"The behavior of a National Socialist is self confident but never arrogant. Daily performance only qualifies you to wear the party's em-

blem with pride. The party member practices strict self-discipline and dispenses with luxury. The party member meets his superiors in an upright and disciplined manner."[136]

The National Socialist recognizes their place within the nation, and submits themselves fully to the hierarchy that gives structure to the struggle with no expectation of financial gain.

"Knowledge of the National Socialist values of race, heredity and folk is not the main thing, rather our life according to their demands. The scholar who has intellectually grasped the reasons of National Socialism, but who is unable to live according to them, is far beneath the simplest folk comrade who is able to develop life from the spark of eternity within himself, but who knows nothing about the thought up connections."[137]

Understanding the doctrine or concept of National Socialism is not enough to truly become a National Socialist. The only way to live in the light of the National Socialist Weltanschauung is by avoiding the shadows that erode the eternal. It is inconsistent, immature and inexcusable to pick up the sword of the nation only to swing it in a way that parrots the foreign oppressor and contradicts the new Weltanschauung. Combating degeneracy with a new brand of swastika-cloaked degeneracy is not behavior acceptable to the National Socialist.

"You experience fates, you make decisions of often far-reaching importance to families. You can through advice boost folk comrades, but you can also torment them, if you do not do your duty in a National Socialist sense. It is not important, which office the official holds, whether it is great or small, whether he is a minister or an official of

low rank. According to a National Socialist it is not important, what he does, rather it is important, how he does it. The official has his regulations for his serve. But how he does it, how he fills it with life, how he adapts it to the life of his folk, that is up to him! Here it is decided whether an official in the higher sense is good or bad, whether he is really inwardly a National Socialist or in the best case in name only. Here is decided whether he is a worthy servant of the new state, a worthy servant of his folk." [138]

Ultimately, all National Socialists are weighed by how well they fulfilled their obligations to their people, regardless if they are a leading politician or a local school teacher. The difference between supporting a National Socialist system and being a National Socialist is the effort and sacrifice that is displayed by the individual.

"The ethical principle on which our activities are based is: "We are intended to be active fighters, and not passive sufferers." Only those persons who realise that they must shape their own destinies and who are able and willing to rely on self-help are the objects of our endeavours." [139]

National Socialism seeks to stop the degradation of the nation which can not be accomplished through passive means, even when only facing natural decay. This means that the National Socialist must not permit himself to join the masses in a quiet death, but instead implement active resistance against the threat.

"One can become a party comrade by subscribing, but one can only become a National Socialist by adapting one's perception, by urgently appealing to one's own heart." [140]

"I want to ask the young to look up to their predecessors in the Movement as examples so that they will realize that there is nothing superficial in being a National Socialist. It is not a matter of clothes, meetings and stars... but it is the heart that matters! For them it is not enough to simply confess "I believe" but to take the oath "I fight."[141]

"Therefore, the National Socialist confession is not a matter of proof of membership but can only be the outward confirmation of an inner confession. This confession however, obligates one to constantly educate oneself and it demands constant propaganda and circulation."[142]

Wearing runes, getting a swastika tattooed across your face and proclaiming to be a National Socialist, does not magically transform you into one. Being a National Socialist means constantly pushing yourself to become a more educated and skilled version of yourself with the goal being to become a greater asset for your people, all while maintaining the discipline and adhering to the core values of National Socialism. With that being said, there is little reason to assert that National Socialism would reject a member of the nation because he wears runes, has tattoos and proclaims to be a National Socialist, provided he truly lives up to the aforementioned standards.

"We do not want to fall victim to the mistake of those who say that one becomes a National Socialist and then remains a National Socialist forever. Only he is a National Socialist who constantly feels responsible for the idea, who serves it and spreads the word for it."[143]

Failing to live up to the expectations that are placed on all National Socialist, is failing to be a National Socialist. Understanding political theory and doctrine is useful for the development of the in-

dividual, but only if it is actually put into practice. The soi-disant intellectual who thinks he understands National Socialism and professes membership but then fails to live up to the standards in practice, holds a significantly lower standing than the poorly educated of pure heart.

"It was the National Socialist struggle that prevented lazy, idle and indolent elements from joining the party. Only men of courage, valor, toughness and devotion were attracted to National Socialist ideals and kept believing in them. It was as if a magnet had gone through the nation picking the racially most valuable out of all layers, professions, social positions and classes, and out of all tribes, clans and families."[144]

National Socialism is undoubtedly a fringe movement when viewed in comparison to the current systems in place throughout America and Europe. It is for this reason that National Socialism acts as a beacon, attracting the woefully antisocial who seek to rebel against modern standards however they may be presented, along with the highly social who seek to conform to standards that surpass those which are currently in place.

"I am a National Socialist not when I want this or that from politics, rather when I consider all aspects of daily life. I must act in all things by putting the good of the whole above my personal good, by putting the good of the state above my personal good. But then I also have the guarantee that such a state will be able to protect my personal life. I am a National Socialist when I see everything in politics, culture or the economy from this standpoint."[145]

National Socialism places more importance on the protection of the nation than the state, but nonetheless expects the citizen to place the state above the individual, provided the state is functioning appropriately and serving the best interests of the nation. Through service to the properly functioning state, the individual is serving the nation.

"Kant's moral law: "Act in such a way that the maxim of your will is at all times applicable simultaneously as the principle of a universal legislation" is an almost classical formulation of National-Socialist ethics." [146]

CHAPTER 11

The Ten Commandments of the National Socialist

"Ten Commandments for Each National Socialist
The homeland is the mother of your life — never forget that!

1. Your fatherland is Germany. Love it more than anything else, and more in deed than in word.

2. Germany's enemies are your enemies; hate them with your whole heart.

3. Each people's comrade, even the poorest, is a part of Germany; love him as you love yourself.

4. Ask for yourself only duties. Then Germany will regain its rights.

5. Be proud of Germany; You may take pride in a fatherland for which millions gave their lives.

6. He who insults Germany insults you and your dead. Punch him.

7. Don't cause mischief, but where someone denies you your rights, God gives you the right to use your fists.

8. Do not be a crackpot anti-Semite, but keep away from the Berliner Tageblatt.

9. Live your life such that you will not need to be ashamed in a New Germany.

10. Believe in the future, for that is the only way you will gain it." [147]

*Commandment eight has also been translated with the English word "hoodlum" in place of crackpot.

National Socialism has always maintained the value of connection with one's native soil, but also recognizes that heritable traits will almost always override environmental considerations. For example, an African does not shed his dark skin for a rosy hue simply because he floats across the Mediterranean. Similarly, he is incapable of shedding the cognitive and emotional components that were passed on to him, and is thus forever bound to eternal natural laws that would be foreign to the European spirit. The aspect of unconscious, or tactically implemented German nationalism that are present in some of these commandments, along with many early publications must be viewed in a way that divorces the spirit of National Socialism from temporal and spatial necessities. The battle that is currently raging is one that no single European folk can carry on their own, and therefore some of the commandments that reference only the German folk need to be reworked accordingly.

Ten Commandments for the Modern National Socialist

Your blood is the spark of life — never forget that!

1. Look to your race. Love it more than anything else, and more in deed than in word.

2. Your race's enemies are your enemies; hate them with your whole heart.

3. All true Europeans, even the poorest, are a part of your race; love them as you love yourself.

4. Sacrifice for your people. Then the race will regain its rights.

5. Be proud of your race; You may take pride in a struggle for which millions gave their lives.

6. He who insults your race insults you and your dead. Strike him down.

7. Don't cause mischief, but where someone denies you your rights, God gives you the right to use your fists.

8. Do not be an impractical hooligan, and also keep away from all forms of media crafted to deceive.

9. Live your life such that you will not need to be ashamed in the new world that we are building.

10. Believe in the future, for that is the only way you will gain it.

Section Two

CHAPTER 12

The Role of History

It needs to be said outright first and foremost: National Socialism rejects the adoption of historical systems and practices simply because they invoke nostalgia of a better time. That includes the NSDAP and some of their policies which may have been within the bounds of National Socialism, but outside of the current needs of the modern nation. Adolf Hitler and Gottfried Feder made this perfectly clear in the following ways:

"We do not desire the wheels of history to turn backwards nor to restore to life dynasties which faded away, leaving hardly a trace of themselves — through their own fault." [148]

"Let every man relinquish the hope that the wheels of world history could ever be turned back." [149]

"People and state are not mummies and constructions, but living entities; the clothes cut once do not suit forever." [150]

Failure to adapt to modern circumstances guarantees destruction in a world that has been purpose built by long standing institutions to exploit even the slightest weakness or inconsistency. National So-

cialism offers a framework with significant room for maneuverability in order to accommodate new and unforeseen circumstances. This does not mean that the National Socialist Weltanschauung needs to be reworked or compromised in any way, but instead that it be applied to modern circumstances in a way that is consistent with the outlined doctrine.

"But we do not have to reckon with 'ifs' and 'buts', rather, we have to learn from history. Politics is history that is becoming, and if from the "making of history" salvation should bloom for our people then our statecraft, our national politics must, with respect for that which has come about in history, avoid the mistakes of earlier times and bind themselves to the best tradition." [151]

"Through the movement that the Führer has called to life and carried ever farther forward, prerequisites exist such as never before existed, and power is also at disposal to achieve the necessary. So the overall picture is nonetheless a totally different one, and through this the old ideas as well gain new coloration and signification." [152]

History should be studied so that the lessons that span dozens of lifetimes can be extrapolated and later applied to modern problems when appropriate. A National Socialist is expected to draw inspiration from the past to fuel a better future, not to live in the past!

"I would also like to add to the ranks of the enemies of the new regime the small clique of those whose gaze is incorrigibly directed backward, in whose eyes the peoples are nothing other than abandoned trading posts who are only waiting for a master so as to find, under his divine guidance, the only possible inner satisfaction. And last of all, I add that little group of völkisch ideologists who believe that it is only

possible to make the nation happy by eradicating the experiences and consequences of two thousand years of history to start out on new trails, clad, so to speak, in their "bearskins." All of these opponents taken together, in numerical terms, scarcely amount to 2.5 million people, in contrast to the more than forty million who profess their faith in the new State and its regime. These two million are not to be rated as opposition, for they comprise a chaotic conglomeration of the most diverse opinions and views, utterly incapable of pursuing any type of common goal, and capable only of joining in rejecting today's State." [153]

"A cure can therefore be expected, in the final analysis, from a new healthy idea of the state, through the creation of a healthy powerful state leadership which is fully independent and not burdened with the sins of the past. Every solution that takes its point of departure from a compromise with the existing powers or that seeks to bind itself again to the collapsed forms of the earlier state bears the seed of its own decay in itself. In this connection one must also be warned against binding oneself to historical state forms that were indeed not bad in themselves but still very quickly succumbed to a collapse." [154]

How can you see the path forward if your gaze is fixed backwards on historical systems that faced different practical hurdles? It is crucial to analyze the historical and cultural development of the nation in order to better understand what was done out of circumstantial necessity or spawned from a foreign source.

"History is ruled by eternal natural laws, not by Marxist phrases about brotherhood." [155]

"In the millions of its citizens who are organised on the basis of one philosophical and political system of thought and who act in common

and uniformly on the principles dictated by that system, the German nation has found an impregnable bulwark. A standpoint has been discovered and established which will be decisive for centuries to come. In the profound reasonableness of this fundamental idea will be found the source of all future interpretations which will have to be made as circumstances arise and thus too this world-concept may be enlarged and supplemented without running the danger of becoming disintegrated. Because this concept of ours is still fresh and is only in the first stages of its development, it is all the more necessary that the authority of the Party should be recognised as the supreme arbiter in all individual applications."[156]

CHAPTER 13

Time for Change

"The frequency of violations against the common interest is only the external sign of the fact that behind the scenes things are played out that harm the common welfare to a great degree."[157]

One can follow the timeline of destruction by clocking the rate in which violations against the wellbeing of the nation appear. The more frequent and blatant they become, the greater the overall danger that the situation presents. It would be foolish to allow these recognizable dangers to come to a devastating head when they could instead be avoided. Furthermore, when states and outside organizations push for legal standards that disallow the open recognition of such threats to the nation, the nation is under attack and is being positioned for a clean and efficient coup de grâce. There is no other reason why a foreign element would want a nation that they are actively subverting to cast their eyes away from their own impending extinction.

"Our life is in danger. The German people is in a constant state of emergency. Any means is appropriate to stop the enemy. We are ready to use everything we have. If we free Germany from the insanity of gold, it will be the greatest achievement in world history! Blood

against gold! Labor against money! Fists against legal paragraphs! Life against dead phrases!"[158]

CHAPTER 14

Racial Identity and Health

"The foundation of the National Socialist outlook on life is the perception of the unlikeness of men."[159]

Racial science and its intersection with National Socialism is one of the more difficult aspects of the Weltanschauung to unravel as it progressed the most under the NSDAP, in a time before modern genetic science truly emerged. Due to this, some of the secondary aspects that emerged as byproducts of the central racial idea, such as Nordic supremacy, must be looked past to find the core principles. At its heart, National Socialism recognizes the biological differences inherent to race and seeks to craft a system based on the characteristics of the European in order to elevate the positive attributes, and reduce the impact of the negative attributes.

"Race is hence a group of life forms which distinguishes itself by the common possession of certain hereditary features. It always produces only its own kind."[160]

"Gunther says in his book,

"Rassenkunde des deutschen Volkes":

"A race is a collection of individuals differentiated from every other group (constituted in such a way) by its unique combination of bodily characteristics and soul attributes and continually reproduces its own kind." [161]

Race is an aspect of biology that is self-evident to even the casual observer, provided they remain unscathed from the attack by modern theories that seek to blind the reasonable with baseless concepts and guilt. A race is bound to produce offspring similar in composition to the ancestral lineage that came before them.

"The racial composition of a folk is unique. Its alteration always has a transformation of its nature and culture as a consequence." [162]

"In both fields, physical and mental, the individual is limited in his possibilities and disposed towards certain special abilities. Long before our own consciousness awakens we are already determined in this matter by the inexorable laws of heredity. To these laws we owe all variations and differences among individuals as well as the abundant wealth of talents and abilities in the community of our nation." [163]

"If it be denied that races differ from one another in their powers of cultural creativeness, then this same erroneous notion must necessarily influence our estimation of the value of the individual. The assumption that all races are alike leads to the assumption that nations and individuals are equal to one another." [164]

"The individual races can be distinguished by differences which they have in respect to the uniqueness of their hereditary, intellectual-

psychological and physical features, tendencies and characteristics. Each race has certain characteristics and features which are unique to it. These RACIAL FEATURES are passed on to the offspring." [165]

National Socialism recognizes the massive contribution that heritable traits have on the individual and the nation as a whole. The capabilities of the individual is ultimately limited by the traits that are presented in their unique genetic composition. The collective average of all of the traits which complete the individual determine the orientation and possibilities of the society. Simply put, if the average citizen has a low IQ, then society too will have a low IQ.

"The predominant race determines the folkish character and continues its influence in it as a hereditary factor. As in the Germanic peoples, the predominant Nordic race gives the German folk, too, the predisposition of our kind." [166]

"The common heredity determines the physical and intellectual-psychological abilities of a race." [167]

"The Nordic race is the race of the German folk; it impresses its stamp on our essence; it determines our thought, action and feelings." [168]

"The portion of Nordic blood in the hereditary makeup of the German folk is about 50%." [169]

It's important to not get too bogged down in the inconsistent racial theories and terminology of the NSDAP, as it was constantly evolving and was rather underdeveloped due to technological and scientific limitations. The "Nordic race", which was described as one

of the three Aryan or European subgroups by Madison Grant, was determined to be the leading component in the European mixture typical of the German folk by the NSDAP.

"• that mankind belongs to different races.

• that every people can only live by its blood-related laws.

• that our people are a blood community of predominantly Nordic blood.

• That therefore our people must live according to laws that are of Nordic blood.

• That world history, besides the struggle for living space represents the tension of the racial worldview."[170]

Luckily for the National Socialist scholar, the Personnel Office of the Wehrmacht outlined the ideological implications of racial differences and genetic health in a way that extracted the primary aspects aside from the shifting levels of the Nordic ideal. It directly asserts that mankind is composed of different races who have different blood-related laws, which differentiate the natural path of the people.

"It is not a universal world dominion of any religious, economical or political kind, but we see a structured universe; national systems marked off by races and an organic-dynamic structure in Europe based on biological resources and the political effectiveness of nations bound together in a biosphere determined by destiny."[171]

"A man's actions are not determined, in the last resort, by his education, his intelligence or his surroundings, but by the racial traits bequeathed to him by his remote ancestors."[172]

"As to this, it may be said that racial peculiarities are natural and any social or human system of differentiation will last only so long as it is in harmony with natural phenomena."[173]

"There are races which can create high cultures and those which can never elevate themselves on their own strength. There are races with heroic bearing and those without the courage to fight."[174]

Similar to how the existence of racial lines is self evident to the honest onlooker, so is the reality of certain races stunted and underwhelming cultural and societal development. Unlimited resources means nothing to a race that is incapable of extracting said resources or organizing their society to accommodate growth.

"It is maintained, in a general sense, that peoples have no innate values; rather, at most, there may be manifestations of temporary differences as a result of education; but there is no essential difference in value between Negroes, Arians, Mongolians, and Redskins." [175]

Above, Adolf Hitler speaks on the scientific dismissal of racial science where all races are claimed to have equal capabilities, provided the education is equivalent. This is a point that some have accepted as fact in our modern world, when in reality it is little more than a theory that contradicts established scientific understanding and the obvious which we can observe with our own eyes.

"The racial question became a question of life for the German people. Therefore, the main demand of National Socialism is not only to preserve the racial heritage of the German people but to valorize it."[176]

"It was the National Socialist Movement that for the first time provided proper German guidance, bound to blood and race. The outward expression of this guidance is the NSDAP. In this party all those racial values that are seen as the nation's finest, are united in selection and quality."[177]

"National Socialism is firmly determined to eliminate the creeping danger of weakening and corrupting the people. Indeed, it sees this task as so supremely important that Rudolf Heß said at the Reich Party Rally in 1933: "National Socialism is nothing other than applied racial science." You are willing to die happily for your people in war. But now you are called to life for your people. You will not fail this call."[178]

The primary demand of National Socialism is the preservation of race and racial heritage because when fully boiled down, National Socialism is simply a system of applied racial science, catering to the European.

"Our present law regards only the rights of the individual. It does not regard the protection of the race, the protection of the community of the people."[179]

"Ideas such as 'Democracy,' 'Majority,' 'Conscience of the World,' 'World Solidarity,' 'World Peace,' 'Internationality of Art,' etc., disintegrate our race-consciousness, breed cowardice, and so today we are bound to say that the simple Turk is more man than we are."[180]

The disintegration of the European race-conscious means the death of the national spark that can only float on through the river of blood that is strictly European. All states and ideologies that work

counter to the best interests of the race are openly waging war on you, your children and your ancestors.

"The historical development of England shows very clearly how the destinies of a people are determined by the world view which they adopt and that they will perish if they do not effectively oppose foreign forces of ideas. Puritanism and liberalism have so transformed the English upper class into Jews that Germanic morality cannot arise. That is why an understanding with our "blood sisters" is impossible." [181]

The NSDAP recognized the British as having a very similar genetic composition to the German population. This is relevant to understanding National Socialism because it speaks to the mindset of the same party that declared National Socialism as a genetically self limiting worldview. The question as to who National Socialism is applicable to will be answered in greater depth later on, but it is clear that it was not artificially limited to those of German nationality, and that foreign, as in non-European, cultural influences could interrupt the nation from being able to fully conceive the National Socialist Weltanschauung like their blood intended.

"It is not however by the tie of language, but exclusively by the tie of blood that the members of a race are bound together." [182]

"A people is not time, a people is not space,
A people is not day, a people is not a dream —
A people is a love that flows within
A holy stream of which we are a part.
— Lex Schloss" [183]

The individual represents a single drop in the ancestral river of blood of which he exists as its temporary steward. National Socialism posits that racial divisions are divine in nature, closely intertwining religious concepts like creation with biological sciences.

"The individual is, so to say, only a connection link in the long chain of generations. If we wish to use an analogy, we can say: The individual may be compared to a wave in a great stream, which flows out of the remotest past into the remotest future. The farther we trace these streams of generations back into the past, the more they converge into one main stream, until finally we reach the common source. This analogy makes it clear to us that all families and branches of a people have a common origin. They all have a unified heritage, which is continued into the future by means of the heredity stream."[184]

"You carry in your blood the holy inheritance of your fathers and forefathers."[185]

"Your blood is therefore something holy."[186]

If the blood that is to be guarded by the race is understood to be crafted and intentionally divided by the Creator, then all actions taken to maintain the holy divide would be that of a religious nature.

"The greatest revolution of National Socialism is to have opened the door of knowledge for it, that all errors and mistakes of man are time dependent and therefore can be improved again, except for one thing: the error about the importance of the preservation of his blood, his species and thus the form given to him by God and the form given to him by his God given being."[187]

If National Socialism recognizes that both the characteristics of the race are divine in origin, and that race determines the cultural identity of the nation, then it must be concluded that the cultural identity itself is divine as well and that its protection is nothing short of a religious mandate, similar to the maintenance of the blood itself.

"Genes are fate. Their application and development, however, elevates itself above fate and juts into the realm of freedom. The products finally, which the racial properties of the first order bring into the racial properties of the higher and highest order, make us really free, if we apply them correctly and make sure that they continue to work according to the law from which they have been breed, according to the law of the spirit of our own nationality and the culture-bearing race determining it." [188]

The NSDAP outright rejected multi-ethnic countries as unnatural, which was still a coherent enough stance in a time of higher ethnic individuality, at least culturally speaking. Due to the NSDAP both recognizing the European mix that constituted the German nation and not attaching qualifiers to the following statement indicates that this was more intended to protect the cultural identity of the nation. Careful analysis will need to be done in order to evaluate the current standing of folk culture as Europe is significantly more culturally intermixed than it was a century ago, introducing new problems that accompany the attempt at reclaiming an identity that has been long interrupted.

"It therefore rejects amalgamation on a multi-ethnic [allv ölkischer] basis as unnatural." [189]

In order to avoid a predictable decline in national intelligence and culture, the genetic pool needs to be protected from any outside elements that would alter the spirit of the nation or degrade its quality through its introduction.

"Race-mixing means a slow decline of the higher race and hence the sure loss of the uniqueness of a folk. The consequences of a harmful racial mixture are taught clearly to us by history. From the moment a folk loses its racial consciousness a moral, intellectual and cultural decline set in."[190]

The racial consciousness of the nation guards against the corruption of blood through natural mechanisms that discourage dysgenic breeding. As this racial consciousness crumbles, so do the selective processes that guard the most precious resource of all; the blood.

"Every racial mixing changes the harmonious balance of racial makeup. The farther apart in origin the mixing races are, the greater will be the disruption which such a bastardization has as consequence. Furthermore come all the disadvantages in the areas of health and especially psychology which result from race-mixing. Mixed-breeds are physically and psychologically disharmonious."[191]

"The goal is hence a selection upward, the preservation of the best. We only have to correctly recognize the natural events and act accordingly. What our ancestors correctly understood instinctively, being much more strongly bound to nature, must again become our common knowledge. It is not a matter of the INDIVIDUAL, rather the promotion and preservation of the SPECIES. In National Socialist terms that is phrased: "Communal good goes before individual good" or "the individual is nothing, the folk is everything."[192]

"The means of creating this type of person is education in the spirit of the National Socialist Worldview. The prerequisite for this is that our blood must be kept pure and developed to a higher level by breeding." [193]

The ever present echo of communal wellbeing is very much alive in the racial aspects of National Socialist ideology, where the individual is expected to sacrifice if necessary to assist the nation in achieving a positive eugenic trend. It is directly asserted that the spirit of the National Socialist worldview lives within those who have "pure" blood, and can be further fortified through the improvement of the blood through eugenically positive intraracial breeding.

"The most important of the constitutional laws are those designed to maintain the purity of German blood. The word People does not mean for National Socialism the total number of German subjects, nor does it mean merely all those with a common history. The people is a political factor which has its own being, and in order to preserve this being its blood must be kept pure and healthy. The foundation of the national being is race. It would be a waste of time to argue about the constituents of race. Races are the stones with which God has built up mankind and our task can only be to preserve them as such. This is the aim of the Act for the Protection of German Blood and German Honour, which was passed by the Reichstag on September 15, 1935." [194]

Race is the foundation of the nation which was designed and implemented by the Creator, who tasked us all with its maintenance.

"The presently living blood-carriers of this community bear the responsibility for the shaping of the coming generations. Each folk has its

own unique folkish character. The roots of this unique folkish character lie in the racial composition of the folk."[195]

"The racial mixing had to be followed by a character devaluation and the unstoppable decline of the high Nordic soul values."[196]

"Whoever has selected the "spark in the soul" as his bearing's source of energy, must not unite his gene pool with another in whose body the "spark" has gone out. Hence only a marriage standing under National Socialist life bearing will let a better German folk develop than exists today."[197]

As offspring is more or less the sum of two parts, and the mixing of races guarantees the offspring of such a relationship to exist in a cultural and genetic space outside of the nation of either parent. This tarnishing of the European spark is regarded as a grave sin, affecting both those who had maintained it for thousands of years and the line which was intended to spring from the careless individual, but now will never grace the nation.

"If Nature does not wish that weaker individuals should mate with the stronger, she wishes even less that a superior race should intermingle with an inferior one; because in such a case all her efforts, throughout hundreds of thousands of years, to establish an evolutionary higher stage of being, may thus be rendered futile.

History furnishes us with innumerable instances that prove this law. It shows, with a startling clarity, that whenever Aryans have mingled their blood with that of an inferior race the result has been the downfall of the people who were the standard-bearers of a higher culture."[198]

"This urge for the maintenance of the unmixed breed, which is a phenomenon that prevails throughout the whole of the natural world, results not only in the sharply defined outward distinction between one species and another but also in the internal similarity of characteristic qualities which are peculiar to each breed or species. The fox remains always a fox, the goose remains a goose, and the tiger will retain the character of a tiger."[199]

"In the second place, we believe that races receive their different natures in order to develop them and not to mix them. In this connection, we have already stated that we see in racial differences no real differences in quality, but rather differences in kind. Therefore, we will preserve the race of Germans in its true character and guard it against false mixing."[200]

"Nature does not want unity, but rather variety. It does not want a human mish-mash, but rather a humanity that consists of differing peoples and races, under which the strong will always overcome the weak."[201]

Nature, and thus too National Socialism, seeks a world of variety separated by the divine laws which govern all. The goal of the National Socialist is not to harm other races or to purify the world of non-European nations, but rather to protect and promote his own!

"The question of having many children is not a private business of individuals but a duty to his ancestors and our nation."[202]

"Acts were passed by which the State was given the right to interfere with the private life of individuals, on the ground that such interfer-

ence, although restricting individual liberty, would benefit the nation as a whole. It can hardly be denied that—in pursuance of such legislation—the State was not only entitled, but compelled, to issue regulations governing the duty of individuals to report all cases of infection, providing for the isolation of the patients concerned, and so on. The same right must therefore be claimed by the State for its activities in the wider domain of racial hygiene." [203]

A nation simply cannot preserve if every generation's population is less than the previous and therefore the reproduction rates of the average family is considered a vital aspect of racial protection and growth.

"The governments of all civilised countries are aware that it is not enough to safeguard the future of their respective populations by an adequate system of administration and by an adequate economic policy. They know that equal care must be given to the people's racial health." [204]

"3. The removal of the Jews and all non-Germans from all responsible positions in public life.

4. Prohibition of immigration of eastern Jews and other parasitical foreigners. Troublesome foreigners and Jews may be deported." [205]

In practice, National Socialism seeks the removal of all racially foreign elements, beginning with that which presents the greatest danger to the nation. The extent and specifics of such measures must be left to subsequent publications relevant to the technology of the day.

CHAPTER 15

Who is National Socialism For?

National Socialism doesn't require as extensive of doctrine as Marxism does because it is intended to reinforce the standing of the nation's natural position. Unlike in the case of Marxism, Europeans don't need to be indoctrinated into National Socialism to such an extent because once left to their own devices, the structure of society will return back to its organic state in a way that's beneficial to the nation and is in line with their unique capabilities, proclivities and spirit. This state of being leaves the nation primed for a complete acceptance of National Socialism. This should not be taken to mean that National Socialism itself is likely to organically spring up without ideological guidance, but that it is intentionally tailored to the characteristics of Europeans and due to this, can be much more easily recognized without extensive ideological exposure. National Socialism is directly bound to the fundamental European cognitive orientation, only ever building directly upon it, while never allowing the eternal laws of race to be undermined for the sake of inclusion or internationalization.

"We are accused of not having a doctrinal system such as that possessed by Marxism. But is that necessary? What our forebears forged and created, what Fichte, Friedrich List, and Adolf Wagner taught, was nothing other than National Socialism. We could also call it German Socialism, because the ideas and emotions which live within it are tied to no other Volk so intimately as they are to ours." [206]

While the terminology surrounding racial science that was used throughout the history of National Socialism has been concerningly inconsistent, it is still possible to extract clear ideological stances through the examination of multiple sources over time. Rudolf Jung asserted that National Socialism could also be referred to as "German Socialism" due to how well he believed the German Volk represented the ideals of the new Weltanschauung. While this opinion might primarily show a healthy national bias, it nonetheless confirms that nations other than Germany can naturally identify with the National Socialist Weltanschauung.

"National Socialism is not merely the programme of a political party; nor is it an artificial invention or the creation of some egghead or ambitious careerist. If it were, then the movement which carries its standard would have long since perished in the tempests which have raged around it, instead of outlasting them to time and again plant the storm-banner anew – often atop the rubble." [207]

"National Socialism does not appeal to the intellect, to reason, as Liberalism and Marxism believe they must do, but it appeals to the values of the soul and of character." [208]

National Socialism is uniquely positioned to outlast all other systems that don't unconditionally bind to the necessities and characteristics of the race they serve.

"National Socialism has made the re-establishment of a natural order of life a goal and has given the necessary government recognition to the validity of the laws of nature for man." [209]

"In the center of our world view is the blood thought or race thought. According to this, blood is the moving force in the life of the individual as well as the people." [210]

If the laws of the state are not based on the natural law of man, then from where does it originate and from where does it gather legitimacy? The natural laws of the European man provides a blueprint that fuels collective self defense and the continuation of the race. This means that the subversion of the natural laws by state systems, regardless of intentions, is a clear assault on the nation itself.

"The National Socialist Worldview alone guarantees us a species appropriate life. Only it guarantees the freedom and greatness of our people." [211]

"Among those who attack or misconstrue the race idea, a further group can be distinguished by the similarity of their arguments. Their thesis is: race is indeed important for a folk, a state and its history, but in the final analysis the important thing is the land or the language or the self-imposed discipline or the tradition etc." [212]

"In the last and deepest analysis, it is a matter of the battle of two world-views that are expressed through two fundamentally differ-

ent intellectual structures – the productive and creative spirit and the mobile avaricious spirit. The creative spirit rooted in the soil and yet again overcoming the world in metaphysical experience finds its principal representatives in Aryan man – the avaricious, rootless commercial and materialistic spirit directed purely to the this-worldly finds its principal representative in the Jew."[213]

The European man is deeply rooted to the soil and community, which allows for both individual and spiritual growth consistent with what nature offers him. The deracination of his spiritual roots is guaranteed to result in an unfavorable change in trajectory away from the heights offered by his blood. The importance of soil is often contradicted in National Socialist literature, with some recognizing it as being of significant importance to the nation beyond just a suitable territory, and others only recognizing it in the context of its practical nature. Regardless, it can be determined that because the nation is understood on racial grounds, and the protection and furtherance of the nation is the prime objective of National Socialism, that the native landmass of the people does not ever compete with the nation as a priority.

"With both of these goals we are already moving beyond the narrow framework of a political party. National Socialism, as previously stated, is not just the programme of a political party. It strives, purely and simply, for the reform of life itself. Its goals therefore lie in the political, cultural, and economic fields, but all of these only within the limits of its own Volk. How other races wish to build and furnish their homes is of no concern to us, so long as they do not disturb us in ours. We have no intention of ruling or educating them, but neither do we wish to allow them to lecture or abuse us."[214]

National Socialism seeks the reform of life itself in a way that transcends the typical scope of political action, but seeks nothing outside of the genetically determined limits of the race or folk. In no way does National Socialism seek to concern itself with the function of outside nations provided that they are not disturbing the growth of the National Socialist nation or otherwise causing them undue harm.

The National Socialist Weltanschauung is crafted to fit perfectly atop of the natural requirements set in stone by racial law. These foundational racial laws vary from race to race which undoubtedly affects the connection point with the new Weltanschauung, causing either disharmony or the unnatural acceptance of a foreign state of being. Outside races should not look towards National Socialism as a solution, and likewise Europeans should absolutely not be pushing a European Weltanschauung on foreign peoples as they must find a system of governance and societal organization that allows for their national character to live free from the enslavement by foreign ideals.

"Yesterday one passed this fact by, and in attempting to unify political, economic, cultural and religious standards for all nations of the earth, one was sinning against Nature, violating the natural attributes of various racial and national groups for the sake of a false principle. To-day we bow to the racial differences existing in the world. We want every type of being to find that form of self-expression most fitted to its own particular requirements." [215]

"Because it corresponds to German nature. It gives the German man and the German people the law to live according to their way of life and thus to fulfill the task set to them by the Creator of the worlds. That is why we fight for the National Socialist

worldview."[216]

"The racial structure of peoples, however, determines the form their community life takes. Art and science, economy and culture are developed by peoples according to their racial character. Even the kind of political leadership and the form of the state are conditioned by the character of the race. The historical accomplishments as well as the present life of a people are primarily determined by blood."[217]

The most foundational racial understanding of National Socialism is that all races are different physically and mentally. Similarly, the most foundational cultural understanding of National Socialism is that the genetic differences between the races dictate the natural composition of the culture and the society. This cannot be overlooked as the recognition of biological determinism is the basis for National Socialism.

"In itself, this book would have to be superfluous, for the laws of our action should be anchored in our breast."[218]

"In Germany new laws were setup. Laws that are ancient, for we carry them in our blood."[219]

"That is why this war is about German socialism and about the freedom to shape our national order per our own nature."[220]

The laws and general means of societal organization for a given nation should be directly aligned with the long standing organically demonstrated patterns of national conduct.

"The German world-view and life-view also grows from German blood and German kind. The woman is natural bearer and teacher of a world-view and life- view to her children fitting for her kind." [221]

"The knowledge that we apply stems from the blood of our race and the legacy of our folk, and if the term "God given" is supposed to have a meaning at all, then it certainly has it here." [222]

"In the middle of the process of political formation we find a natural law. It does not make any sense to protest against this law as rejection of a natural fact doesn't alter its existence." [223]

All of the knowledge that National Socialism seeks to put into practice springs from the eternal laws of the race. The adoption of these practices by foreign races is the adoption of foreign practices, which is antithetical to National Socialism, and will predictably not appropriately suit the needs of those who attempt such.

"In this assembly – it was at Troppau – I spoke for the first time before a massed audience about the goals and means of National Socialism, i.e., about that movement which encompasses everything that can be called a German worldview." [224]

"Its slogan is: return to the German spirit, to the German essence!" [225]

"This war had to come as a battle between National Socialism, as the Germanic idealistic view of the way of life, and the Jewish materialistic unspirit." [226]

"This is the foundation of National Socialism. It professes the high values of Germanic humanity, whereby it must be expressly emphasized that the idealism of our view has nothing to do with enthusiasm and fantasy. National Socialism is the doctrine of the blood-bound national community and the Service to the people as the highest moral law for every German person." [227]

National Socialism was described as encompassing everything that could be considered a German worldview. Thus far it has already been established that the NSDAP recognized that the German nation was a wholly European body, consisting of a mix of Aryan (European) subgroups. This clearly demonstrates the inconsistency of those who consider National Socialism as being a Weltanschauung available to only Nordics or "Germans". The title of "German" does not change the eternal racial laws applied to the individual or the society, as they are determined by a higher order that cares little for self designated titles.

This becomes very relevant when the question is posed if some European nation such as the British could truly adopt National Socialism as a system mirroring the tendencies of their natural being. The answer is clearly a resounding "Yes, of course! The NSDAP frequently spoke about the British being directly related in blood, but separated by language". They are of a different nation but can nonetheless adopt this Weltanschauung because they are bound to the exact same racial laws as the German nation. This is because these racial laws are just that; racial laws. Despite the unfortunate inconsistencies in the NSDAPs racial terminology, this much is clear through the mountains of context that points to the racial characteristics forming the foundation from which the framework of National Socialism is built. This means that the Weltanschauung in-

terfaces with this foundation in a harmonious manner, permitting genuine National Socialism. It is again important to remind the reader that the NSDAP correctly determined that Germans were composed of multiple European subgroups, which was slightly Nordic dominant. This explains why the NSDAP believed that other European nations could adopt the National Socialist Weltanschauung, no matter what soil they might currently occupy.

"After all, we Germans ourselves, viewed ethnologically, are a mixture. The National Socialist demand is only that the claims of the blood and the laws of biology should be more closely observed in future." [228]

The victory of the Soviet Union was described as a detriment to Europe as a whole because of the foreign spirit that had corrupted the nation, not because of the racial composition of the Slavic people. The NSDAP sought to protect Europe and White civilization because the genetic foundations of Europeans are all similar enough to comfortably accommodate the National Socialist Weltanschauung, and if adopted by all, would offer the greatest racial protection that is possible.

"One thing is certain: there can be only one victor in this fight, and this will either be Germany or the Soviet Union! A victory by Germany means the preservation of Europe; a victory by the Soviet Union means its destruction." [229]

"The Chancellor wants peace not only for his own country's sake, but also because a European war would be the end of the white races and of white civilisation. Not only Central Europe, but France, Italy

and Great Britain also, would perish, whilst Bolshevism would be the real victor." [230]

"After this unprecedented and irrevocable renouncement I turned to yet another problem, one easier to resolve than others because a shared weltanschaulich belief facilitates mutual understanding: the relationship between Germany and Italy." [231]

"One day I will be able to demand from history confirmation of the fact that at no time in the course of my struggle on behalf of the German Volk did I forget the duties I myself and all of us are obligated to assume toward maintaining European culture and civilization.

However, it is a prerequisite for the existence of this continent, which ultimately owes its uniqueness to the diversity of its cultures, that it is unthinkable without the presence of free and independent national states.

Each European people may be convinced that it has made the greatest contribution to our Western culture. On the whole, however, we would not wish to do without any of what the separate peoples have given, and thus we do not wish to argue over the value of their respective contributions. Rather, we must recognize that the greatest achievements in the most diverse areas of human culture doubtless stem from the rivalry between individual European accomplishments.

Therefore, although we are willing to cooperate in this European world of culture as a free and equal member, we are just as stubbornly determined to remain what we are." [232]

"IT WAS CLEAR TO US THAT THIS PARTICULAR VIEW IS BASED ON AN IMPULSE WHICH SPRINGS FROM OUR RACE AND FROM OUR BLOOD. We said to ourselves that race differs from race and, further, that each race in accordance with its fundamental demands shows externally certain specific tendencies, and these tendencies can perhaps be most clearly traced in their relation to the conception of work. The Aryan regards work as the foundation for the maintenance of the community of people amongst its members." [233]

"The answer to the question of how the Fuehrer and his following could achieve such accomplishments is very simple: Adolf Hitler has again made the laws of life of our kind – whose observance is the prerequisite for any further development – the foundation of our thought, action and feeling." [234]

Europe can be united under a single Weltanschauung because the patterns of behavior and the attributes of the nations align almost completely due to the similarities of their blood.

"Therefore, the political education of the German nation is governed by both the law of limitation and the right to demand a European unity." [235]

"From the community ethics of our world view, from the socialist idea of duty, service, and selfless sacrifice for the blood-bound national community, and our knowledge of blood, there results the education for military discipline, for voluntary obedience, manhood, courage, and bravery, willpower, and determination, willingness to make sacrifices, the joy of responsibility, comradeship, discretion and racial pride,

honor and loyalty, the character values which belong to the Germanic nature."[236]

"We are convinced that the conscious inner values of the Germans -honor, faithfulness, loyalty and pride- represent the best elements of all European races. Our political power therefore, is justified as it protects these values."[237]

Every component of National Socialism from the understanding of duty to the willingness to make sacrifices speak directly to those who still retain the spark of the Aryan. That which is far removed from the organic inclinations of the race needs to be weeded out in order to make room for the most positive aspects that offer the most growth and protection.

"A law which is so far removed from the conception of the community of the people is in need of reform."[238]

"We hope and know that some day the achievements of the German nation, its devotion, discipline and the mission we work for will be looked upon by the other nations with special respect which we honestly believe that we deserve. Power and ideals, freedom and duty should in this nation be inseparably united and the moment of truth for Germany should be the time of renaissance for all other creative nations in Europe."[239]

"Just as National Socialism is the great bulwark of Europe and of the White race overall against Bolshevik chaos, so is the racial and folkish idea of National Socialism the surest guarantee of peace and agreement among the folks and simultaneously the guarantee for the preservation of the cultural values of its old civilizations."[240]

"The folks of other races have not produced a similar confirmation as the folks of the Nordic race, neither in the past nor in the present. Perhaps one thinks about the great prospects of the folks of the east. But the Chinese in their harbour cities and in America have for several generations been similarly able to grow into European culture as formerly Indo-Germanic man into the culture of the old orient and of the Mediterranean folks, and yet nonetheless nothing is to be seen of it that here a new race, called for intellectual-moral leadership, intervenes into world history, while among Indo-Germanic man this immediately became visible." [241]

European culture can be adopted by outside races to varying degrees depending on the composition of the borrowing party, but that does not indicate that it will integrate harmoniously with the natural characteristics of the practically subverted race. Consequently, societal stagnation and popular resistance are likely to occur. Even in the best case, the subverted party is left attempting to progress atop an unfamiliar foundation that requires construction from raw materials which they simply do not have.

"But the racial properties of the higher order can nonetheless also be passed on to bearers of another kind, of another race and of other nationality, if the difference of the borrowers from the creators is not all too great." [242]

To avoid confusion I will make it known once again, using the previous excerpt as an example. The terminology of the NSDAP on issues of racial science were inconsistent, as the field itself was still in its infancy. Without this knowledge, it would be very easy to misconstrue the intended meaning of this statement to include those who

are outside of what we now commonly hold to be the White race. Once viewed in the same light as the commonly used phrase "the Nordic race", it becomes a much clearer statement that is consistent with the rest of National Socialist ideology. The standardization and development of racial terminology would offer National Socialism more coherency and validity if properly outlined.

"A people gives itself its form through the state. There is only one natural form for each people, only one state. In the natural process of growth, each people finds its form and its state, and finds them again when it has lost them, if only it wants to. National Socialism has broken foreign compulsion and eliminated the unnatural. Germany once again grows into its own state and is once more itself."[243]

"This characteristic is what distinguishes us from other races; we should not concern ourselves with seeking to emulate or to understand them. We will never penetrate their spiritual and intellectual world, and they will never penetrate ours. That is why we hold the opinion that it is folkdom which defines the natural limits of our abilities; for this reason we reject internationalism (cosmopolitanism, pan-folkdom), no matter what motives it may arise from and no matter what guise it may be garbed in."[244]

A National Socialist should not concern themselves with understanding outside races or emulating their behaviors. If the behavior is not in the nature of the European, then it should be quickly expelled so that the native way of life can be left to flourish, which is obviously preferable to letting it wilt and die so that poison may flow freely.

"What we call National Socialism is so much more. It is a Weltanschauung. It can exist quite well without the National Socialist Party, and indeed has existed without it, as our observations so far have demonstrated. Even if it arose in its purest form within our Volk, it has never remained confined solely within their borders." [245]

National Socialism has never required a party to exist because the raw materials needed to construct such a Weltanschauung exists in our genome, resulting in a racial body that is inclined to leverage its characteristics in such a way.

"It therefore rejects amalgamation on a multi-ethnic basis as unnatural." [246]

The ultimate objective of this publication is not to impart my own personal philosophy, but to examine National Socialism as it was presented, and in doing so I must also present contradictory information. The following two quotes seem to indicate that National Socialism is a strictly German phenomenon which contradicts the majority of what has been stated throughout National Socialist literature, as well as simple logic. As previously mentioned, the German people are composed of multiple European subgroups. If the National Socialist Weltanschauung is based on this genetic base, then logic would suggest that those with similar racial profiles would also be able to leverage National Socialism as intended, which is exactly what was the stance commonly held by the NSDAP and the vast majority of National Socialist ideologues. This could be indicative of an all too human flair up of patriotism, deviating from true nationalism, or any number of other causes and should not be taken as the established National Socialist position. Ideally, these passages would have made it clear that National Socialism is not for export

outside of European nations. Such things were claimed mostly in the context of contrasting the intentions of National Socialism to the international aspects of Marxism, which carries clear political, not ideological, motives.

"National Socialism was able to overcome this condition of continual spiritual, economic, and political crises only because the German people themselves regained their composure, and found a political idea and organization that corresponded to the character of the German nation. National Socialism is a completely German phenomenon. It can only be understood in the framework of German conditions and forces. Like Mussolini once said about Fascism, "it is not for export." [247]

"Bolshevism is explicitly determined on bringing about a revolution among all the nations. In its own essence it has an aggressive and international tendency. But National Socialism confines itself to Germany and is not a product for export, either in its abstract or practical characteristics." [248]

The following two quotes directly contradict the previous two, as they indicate that National Socialism offers the European a model of socialism that could be sought after and adopted by the rest of Europe. This is consistent with the logic behind the Weltanschauung, along with the majority of National Socialist literature on the matter.

"If we look at the results of this social education within the last years, no one can deny that the course taken was the right one and a successful one. Our successes were so great that, perhaps, we can see in them reasons for a certain displeasure in the outside world. It is fright-

ened at the thought that the national-socialist principles of our Reich could prove attractive beyond our borders and could perhaps rouse [the social] conscientiousness in this context in other countries."[249]

"I must go further: I must maintain that it did not only attain power, but it gave Europe the most perfect example of living Socialism extant, so far, of course, as this could be achieved by a people which disposed of no raw materials."[250]

CHAPTER 16

Citizenship

"We have the right to demand that only Germans who build this state may speak, those whose fate is bound to the fate of their fatherland.

Therefore we demand the destruction of the system of exploitation!" [251]

The process of becoming a citizen of a National Socialist state is not as effortless a process as simply filling out some paperwork and waiting for poorly trained state employees to sign in the allotted space. Citizenship is not a right for all, but rather something that must be earned by the individual.

"The citizenship right must be acquired. In this principle National Socialism differs considerably from the right valid at present according to which every adult German above 20 years, of male and female sex, can exercise state citizenship rights." [252]

"One who wishes to exercise state-citizenship rights must have also served the state, he must also have proved himself duty-conscious and loyal to his state through deed and indeed without remuneration, that

is, possibility of enrichment, exactly as the soldier serves his fatherland." [253]

Citizenship is only granted after proving that the individual is duty-conscious and loyal through the completion of a mandatory period of service to the state.

"Something quite different is the introduction demanded by us of a year of compulsory work for every German before the acquisition of full state citizenship rights." [254]

"The internal condition for the applicant for German state citizenship is the pledge to the German culture and community. One who does not pledge himself to the German nation in this way, one who declares himself to be an enemy of the German state, one who feels more closely bound to members of other nations than with his people, cannot receive any German state citizenship rights, for he indeed does not wish to have anything to do with the German community." [255]

An individual who proclaims loyalty to foreign states or detests the state which he is seeking citizenship is promptly denied as the nation and state only can be harmed through the arrangement. Positive and active involvement in the community is expected of every citizen in a National Socialist nation.

"What we want is not a State of drones but a State which gives to everyone that to which on the basis of his own activity he has a right. He who refuses to do honest work shall not be a citizen of the State." [256]

"You can only become and remain a party member if you meet the requirements and if you are willing to unconditionally follow and

with all your heart represent the National Socialist Weltanschauung in private and public life, in steadfast loyalty to the Führer."[257]

Citizenship must be maintained through the completion of honest work according to the capabilities of the individual, along with strictly adhering to the standards dictated by the National Socialist Weltanschauung, even in private life. These requirements ensure that all citizens are dedicated to working in unison with the same baseline levels of dedication and loyalty.

CHAPTER 17

Culture

"Culture is always the result of long-lasting, constantly continued and increased tradition. Each contribution to this increase and escalation, each discovery, invention and improvement, but also every passing along of the already found, is a cultural deed and presupposes a perpetrator, somebody who thereby bears these cultural accomplishments, that means creates, has, passes on, in short, a culture-bearer."[258]

"The acquisition of valuable results is tradition, it leads to it that one uses what the other has found, that the new generations stand on the shoulders of the predecessors as it were."[259]

"The National Socialist Government is well aware of its duty to preserve the special cultural features characteristic of each part of the country and to do everything that will encourage their growth and further development."[260]

Culture originates in a long standing tradition that is gradually altered and built upon over time, and without the inclusion of foreign influences, grows in a way that reflects the spirit of the nation. The individual is limited by their intelligence, patience, proclivities

and more, all of which affect the extent to which they can engage in high culture. The National Socialist state recognizes the importance of the nation's cultural identity and is charged with its safe keeping.

"Is this really culture, or is this in actual fact merely a corruption of the concept? Culture, in the German ethos, encompasses creations in every area of our underlying intellectual, artistic, and particularly moral-religious life; folk-culture means that all folk-comrades recognize and encourage the creative works of individuals in these fields. However, we are seriously far removed from this state of affairs. Operettas, moving-picture dramas, and the shallow tabloid press are by no means culture, in spite of all the praise; the newspaper industry, and even technological achievements, are not culture either. At most one can call them civilization, i.e., custom. They are inherently multiethnic [allvölkisch], international; morality however is völkisch, national! Each Volk still has to create its own; the mishmash of humanity can accomplish nothing." [261]

"The same laws which determine the life of the individual, and to which he is subject, are therefore also valid for the people. Self-preservation and continuance are the great urges underlying all action, as long as such a body can still claim to be healthy.

Therefore, even the consequences of these general laws of life will be similar among peoples, as they are among individuals." [262]

Not only is culture nationally driven, but so is morality itself! The combination of two different cultures result in the destruction of both unique national expressions, and the creation of a new amalgamation that is partially foreign to both parties. Simply put, cultural mixing means the death of both cultures, just as racial mixing

means the death of both racially pure ancestral lines. This makes complete sense as the two are inseparably connected through the National Socialist perspective on biological determinism, where the biological composition of the race determines the nature of the national culture.

"Once a people no longer appreciates the cultural expression of its own spiritual life conditioned through its blood, or even begins to feel ashamed of it, in order to turn its attention to alien expressions of life, it renounces the strength which lies in the harmony of its blood and the cultural life which has sprung from it.

It becomes torn apart, unsure in its judgment of the world picture and its expressions, loses the perception and the feeling for its own purposes, and in place of this it sinks into a confusion of international ideas, conceptions, and the cultural hodge-podge springing from them." [263]

National Socialism does not allow for the culture of the nation to take on characteristics that cause unnecessary division within the nation, such as a preoccupation with wealth or complexion.

"Under national socialism the culture of an entire people must not be identified with any particular caste, class, or level : it must characterise and belong to the mass. Nor must aesthetic enjoyments be only for the few; they must be common to all." [264]

"In cultural-policy: A blossoming of all the sciences and fine arts on the foundation of a politically free, economically healthy state is our chief cultural goal." [265]

"Let us therefore be wary of speaking of mankind's cultural progress, and let us not be under the illusion that eating well and expensively, driving in a motor vehicle, and having a fine apartment and a box at the theatre constitute culture. One can see in them only the most vapid materialism, i.e., the glorification of the crassly sensuous." [266]

"Their greatness and their achievements depend upon their ability to recognize these gifts of nature rightly and to use them." [267]

Culture exists outside of uninspired materialism, instead existing as a collective manifestation of the nation's intellectual achievements. Without the raw genetic potential to maintain these intellectual accomplishments, the nation's culture will degrade accordingly like a marvelously crafted sculpture left out to be weathered by nature.

"A tradition property is only handed down, if genes are there that are fitting for it. If they are lacking, then the legacy becomes forgotten, the cultural property decays." [268]

"Cultural accomplishments are exclusively the creation of higher races. The elevation of mankind continues or ceases with the preservation of the purity and of the strength of the culture-bearing races." [269]

"There are fields in which various races were active for centuries. Wherever the Aryan goes there is culture; if he leaves, it gradually disappears; and if he returns after two thousand years to somewhere where culture has perhaps been replaced by a desert, he will restore culture. Culture is inseparably linked with people, that is to say with certain people. If you take them away in the long run nothing is left." [270]

Due to the unique genetic composition of the races, their manifestations also consistently present as unique in their own ways, with a spirit that can be clearly delineated from one another. Due to this, a reemergence of a people's culture can be expected once they are left up to their own devices without foreign interference.

"Culture is not something that we must let drift and accept just as it comes, rather it is our duty to nurture it according to the best knowledge and conscience and with world-historical responsibility."[271]

"With the dwindling racial consciousness, real folklore is disappearing more and more. In return, Judaism takes possession of German life in all areas. The culture degenerates."[272]

"The broad masses of the people see little of the cultural, political, and moral background of this collapse. Many of them completely lack both the necessary feeling and powers of understanding for it."[273]

"How do we elevate and expand German folkdom, German culture, and German customs?

By the means of eliminating everything racially and culturally foreign from the body of the German Volk and leading the German people back to the original wellsprings of the German race, German spirit, and German culture."[274]

It is crucial for the state to position itself to be able to effectively defend the nation's spirit from degradation. Similar to how a state should be expected to safeguard the citizens against potential environmental dangers, the dangers that go mostly unnoticed in the

realm of popular culture should be equally guarded against. Everything is weighed by the effect it causes on the nation, and promoted or censored accordingly.

"I therefore do not evaluate the theater from the standpoint of whether it is elegant or amusing, rather I ask: Is it good for my people, is it useful for them, does it strengthen the community? If so, the community in turn can benefit, support and strengthen me."[275]

"FINALLY WE NEED A REFORM IN THE SPHERE OF ART, LITERATURE, AND THE THEATER. The Government must see to it that its people is not poisoned. There is a higher right which is based on the recognition of that which harms a people, and that which harms a people must be done away with."[276]

"But one should not stop with theatre, film, entertainment, art and science and the daily struggle for these and all other cultural accomplishments. Instead, one should penetrate to the fundamental. It lies in that, first, we must push back everything foreign that wants to crowd out and falsify our cultural values, second, that we come to ourselves and must reach the essential, third, that we must take the path to that mode that bears everything."[277]

To reiterate once more, the rejection of foreign values is a critical component of National Socialism because without it the nation is certain to face a cultural or genetic death.

"We want to cultivate in respectful devotion the great traditions of our nation, its history and its culture as they are an ever-flowing spring of true inner strength, a possible motivation for revival in times of weariness."[278]

"It is about turning the steering wheel and holding firm course from a well-understood past through a calm present into the future of the most distant generations. We do not need to let ourselves be driven by the environment effect of our cultural goods, rather we can intentionally employ them as environment in order to steer ourselves again in

the direction of our culture-bearing racial properties."[279]

National Socialism doesn't seek the destruction of folk customs and national culture in favor of a single racial culture, or worse, an international culture. The culture of Europeans is not diverse enough to necessitate a different system, in comparison to outside races, as the genetic foundations that result in such culture almost entirely overlap. The eternal natural laws that provide the foundation for National Socialism are racial in origin and nature. The National Socialist Weltanschauung rests on top of these racial laws to organize the behavior and characteristics of Europeans in a way that maximizes the most beneficial traits of the race while ensuring the natural needs of the people are met. Atop of this Weltanschauung sits the unique practices or culture of the nation which exist harmoniously with both the racial foundations and the National Socialist Weltanschauung. In this way, all organic European cultures, once purged of foreign influence, work perfectly with National Socialism, requiring no modifications or compromises.

"While the other side sought to eradicate all national uniqueness, National Socialism promoted folk practices and folk customs. He opposed denial of God with the concept of the supreme power, the teaching of pacifism with the faith in the martial virtues."[280]

"No improvement can be brought about until it be understood that economics play only a second or third role, while the main part is played by political, moral and racial factors. Only when this is understood will it be possible to understand the causes of the present evil and consequently to find the ways and means of remedying them." [281]

National Socialism recognizes all European nations that have maintained their organic national spirit as linked culturally. This should be apparent as it has been made clear that a race's characteristics, and thus their culture, exist downstream from the genetic composition of the race. It is important to note that the following passage is excluding Bolshevist regions, which was surely referencing Eastern Europe, not due to the racial composition of the Europeans who lived in these regions, but rather due to the extent to which they allowed a foreign Weltanschauung to corrupt their own.

"When I apply this basic attitude to European politics at large, I find that Europe is divided into two halves: one comprised of self-sufficient and independent national states, of peoples with whom we are linked a thousandfold by history and culture and with whom we wish to continue to be linked for all time in the same manner as with the free and self-sufficient nations of the non-European continents; and the other governed by the very same intolerant Bolshevist doctrine claiming general international supremacy, which even preaches the destruction of the immortal values-sacred to us-of this world and the next, in order to build a different world whose culture, exterior and content seem abhorrent to us. Except for the given political and economic international relations, we do not wish to have any closer contact with that." [282]

"Throughout, we remained closely linked to the Italian people, spiritually, culturally, and historically."[283]

Section Three

CHAPTER 18

The Purpose of the State

The primary purpose of the state in a National Socialist system is to protect the health of the nation and to provide for the wellbeing of the citizens. The state exists to serve the needs of the people, not to form itself into a self-serving entity that unnecessarily drains the energy of the nation.

"The foundation of National Socialist statecraft is complete responsibility with regard to the people and with regard to oneself." [284]

"It is a fight for an idea - a Weltanschhauung: and in the forefront stands a fundamental principle: Men do not exist for the State, the State exists for men. First and far above all else stands the idea of the people: the State is a form of organization of this people, and the meaning and the purpose of the State are through this form of organization to assure the life of the people." [285]

The state is a system composed of and for the people, which enables man to reach new heights by leveraging both structure and defense in a way that only a large central authority can. The massive obligations that are present in every realm of national responsibility, such as defense, economy, infrastructure, education and more can-

not be properly managed by an organization without commanding authority and national standardization.

"Today our whole official political outlook is rooted in the view that the State must be maintained because the State in itself is the essential thing; we, on the other hand, maintain that the State in its form has a definite purpose to fulfill and the moment that it fails to fulfill its purpose the form stands condemned. Above everything stands the purpose to maintain the nation's life - that is the essential thing and one should not speak of a law for the protection of the State but for the protection of the nation: it is of this protection that one must think...." [286]

Contrary to most state systems, the National Socialist state doesn't need to fight for its own survival simply to perpetuate its existence because the nation happily supports it. The protection of the state is firmly ranked below the protection of the nation because the state's entire existence is to protect the nation.

CHAPTER 19

Domestic Policy

"Our demand for strengthening the basic racial principles of our Volk, which this term signifies and which at the same time includes safeguarding the existence of our Volk in general, is also the determining factor in all of the aims of National Socialist domestic and foreign policy."[287]

"By the concept domestic policy, the National Socialist movement therefore understands the promotion, strengthening and consolidation of the existence of our people through the introduction of forms and laws of life which correspond to the nature of our people and which can bring its fundamental powers to full effectiveness."[288]

The stance of National Socialism on every topic imaginable can be pretty quickly surmised by figuring out how it would impact the race. The wellbeing of the race is taken into account with every policy and decision proposed because the entire purpose of the state is to foster and protect the nation.

"A healthy foreign policy, therefore, will always keep the winning of the basis of a people's sustenance immovably in sight as its ultimate

goal. Domestic policy must secure the inner strength of a people so that it can assert itself in the sphere of foreign policy.

Foreign policy must secure the life of a people for its domestic political development. Hence domestic policy and foreign policy are not only most closely linked, but must also mutually complement one another." [289]

"To the National Socialist worker the German state is the organic community of all productive folk-comrades, which elevates and expands German thought, German power, German prestige, German culture, custom, language, and economy." [290]

"This relation between People and State shows how false it is to characterise the National Socialist State as a totalitarian State. A State which itself works for an end and is not an end in itself cannot in any sense be called a totalitarian State, in which the centre of gravity has been shifted to the disadvantage of the individual. In such a case the defenseless individual is confronted by an all- powerful State. But the National Socialist State exists to serve the People and therewith each member. Each German is a member of the whole and therewith called upon to cooperate in the life of the State. The term, totality, properly applies to the National Socialist Weltanschauung, which is embodied in the whole people and activates every branch of national existence." [291]

All structures and functions of the state come from the nation with the sole objective of serving its interests. These interests live in blood, not strictly within the confines of a border, demonstrating an interconnected nature between domestic and foreign policy beyond the shared nationally oriented objective.

"We, National Socialists, would reverse this formula and would adopt the following axiom: A strong national Reich which recognizes and protects to the largest possible measure the rights of its citizens both within and outside its frontiers can allow freedom to reign at home without trembling for the safety of the State. On the other hand, a strong national Government can intervene to a considerable degree in the liberties of the individual subject as well as in the liberties of the constituent states without thereby weakening the ideal of the Reich; and it can do this while recognizing its responsibility for the ideal of the Reich, because in these particular acts and measures the individual citizen recognizes a means of promoting the prestige of the nation as a whole." [292]

The state is responsible for the wellbeing of the nation, and that means ensuring that citizens have the capability to access the means to secure the necessities of life. The needs of the nation are sustained through the applied collective energy of the people for which the state must recognize to be its creator and benefactor.

"We hold it to be the prime duty of the State to see that the citizen can secure means of livelihood." [293]

"National Socialism does not wish to rely for support upon a small number of ruling elements, but desires to be always representative of the will of the whole nation. That means that the National Socialist movement must maintain the closest possible contact with the people and that the capacity for doing so—without which the work achieved could not have been accomplished—must not be lost." [294]

The new National Socialist Weltanschauung understands the state to be a separate entity from the nation itself, that facilitates the wellbeing of the nation. The identity of the people and the prevailing culture that flows alongside it originates in the blood of the nation, not in the structure of the state. If the state ceases to serve the nation, then it must be discarded.

"We National Socialists, who are fighting for a new Weltanschhauung, must never take our stand on the famous 'basis of facts', and especially not on mistaken facts. If we did so, we should cease to be the protagonists of a new and great idea and would become slaves in the service of the fallacy which is dominant to-day. We must make a clear-cut distinction between the vessel and its contents. The State is only the vessel and the race is what it contains. The vessel can have a meaning only if it preserves and safeguards the contents.

Otherwise it is worthless.Hence the supreme purpose of the ethnical State is to guard and preserve those racial elements which, through their work in the cultural field, create that beauty and dignity which are characteristic of a higher mankind. As Aryans, we can consider the State only as the living organism of a people, an organism which does not merely maintain the existence of a people, but functions in such a way as to lead its people to a position of supreme liberty by the progressive development of the intellectual and cultural faculties."[295]

"The foregoing account shows that in the administration of the law as in other matters—the National Socialist Government Is determined to protect the peaceful development of the German nation and to promote it to the best of its ability."[296]

"The fundamental principle is that the State is not an end in itself but the means to an end. It is the preliminary condition under which alone a higher form of human civilization can be developed, but it is not the source of such a development. This is to be sought exclusively in the actual existence of a race which is endowed with the gift of cultural creativeness." [297]

The need for a state is readily apparent in the realms of both national organization and national defense, along with massive projects, such as infrastructural development, that would be otherwise impossible for a small community to complete on their own. National Socialism recognizes the value of communal effort and seeks to improve its efficiency through enhancing the connectedness of the nation. The properly functioning National Socialist state offers freedom and liberty that surpasses any metric that could be used to judge individual freedom of action, through unity and the unwavering alignment with the values inherent to the European's blood.

"National Socialist Germany, however, is not merely a unitary State: it is also a unitary nation, and its governance is based on the principle of leadership. The nation constitutes the concrete substance the National Socialist movement, and the State is merely a means for the realisation of its political aims." [298]

"It is the duty of the State to cultivate harmony between the political and private life of the people—neither more nor less. Therefore, without limiting, or acting against, the achievements of the individual, it seeks to promote the broad conception of "People's Culture," to encourage their inherent taste for decoration, for picturesque celebration and for their own ancient customs, and to direct these so that they con-

form to those "Christian ethics" which are valid throughout Europe." [299]

"We want justice, and justice means freedom, prosperity, and living space. If we are denied this right, we will fight for it.

This battle for freedom, prosperity, and living space includes everyone from the highest to the lowest. It is a matter of the entire people." [300]

"To improve a nation, you have to give its oppressed portion political independence, freedom and property." [301]

National Socialism demands freedom, prosperity and living space for all citizens regardless of any qualifiers such as social class or education. The freedom to grow according to the divine laws of nature and holding the physical space to actually do so is necessary for a people who seek to grow individually, instead of being chained to the greater international attempts at progress.

"The national political principle: The German Reich is the home of the Germans." [302]

"Federal character of the Reich: The composition of the German people from different provinces internally bound through tribes and history conditions the comprehensive independence of the individual federal states with respect to their internal affairs." [303]

Self determination is demanded by National Socialism, as it fully recognizes the chains that accompany the acceptance of a foreign outlook and unnatural or otherwise distant behavioral patterns.

"Even the ancient republics with their rigid conception of the state were ruled by a dictator in times of national emergency. When the lives of nations are at risk, national and provincial parliaments are useless; only giants can save the nation." [304]

"We do not conduct radical politics, but where radicalism is necessary we are not cowardly enough to reject it. The bourgeois gentleman complains about radicalism, perhaps because no one in his state is radical. And we resort to terror whenever terror is used against us. We don't scream for the police like any old veteran's association, nor do we hide like cowardly members of the bourgeoisie behind their fences and wait like cowards for whatever fate has in store. We step onto the streets and use our fists against terror." [305]

The NSDAP is commonly associated with the benevolent dictator, Adolf Hitler, who took charge to right the ship of state that was absolutely decimated after the First World War. When immediate action is required by a strong government, a cumbersome parliamentary process driven by elderly thieves is hardly the best way to go about it. National Socialism handles both governmental and societal issues head on, using the tactics that are necessary and reasonable for the circumstances.

"We depend on strength not because we do not respect justice or the law, but rather because justice and the law are dead ideas in today's Germany. We want to free Germany, nothing more. If the German people is unwilling to become free, we do not care. The greater part of the German people is today so materialistic, so cowardly, that it can only be made happy against its will, and by force." [306]

"For the State is only one of the organic forms in which the life of the people is expressed. But it is animated and dominated by the immediate manifestation of the national will to live, and this immediate manifestation is the Party and the National Socialist Movement." [307]

"The state is not an end in itself for us, but rather a means to an end. The true end is the race, the sum of all the living, creative forces of the people." [308]

When law and order collapses and the nation falls into disarray to such an extent where racial eradication is seen looming on the horizon, decisive action must be taken. The weak seek to maintain, while the strong seek to progress. The strong mustn't be constrained by the weak.

"The external condition for the national community is created by dissolving all interest federations, prohibition, and self-dissolution of the parties and political federations, unification of the associations." [309]

"There is work and food. People are happy again and have found new faith. And all are working in the same direction. The people make up a great community, tied together a million-fold by common blood, and faces its future with heads held high." [310]

National Socialism seeks a united government, bound by common blood and loyalty, who can effectively manage the needs of the nation.

"We should judge people according to the abilities with which nature has endowed them and which they use for the benefit of the com-

munity. This criterion excludes the accidental factor of high or low birth and gives a person the freedom to forge his own reputation. Even the most insignificant person, if he honestly carries out the work he is given so as to serve the national community (Volksgemeinschaft), can be replaced by another, but the community needs his services."[311]

"In his speech to the Reichstag on January 30, 1937, the Führer said: "By this process of selection, which will follow the laws of Nature and the dictates of human reason, those among our people who show the greatest natural ability will be appointed to positions in the political leadership of the nation. In making the selection no consideration will be given to birth or ancestry, name or wealth, but only to the question of whether or not the candidate has a natural vocation for those higher positions of leadership."[312]

"In the National Socialist state therefore selection and state help are not based on rank or social classes, but solely and limited to ability and accomplishment, industriousness and bearing."[313]

Civil servants are not to be selected due to the prestige of the family that they happen to be born into or the connections that they have made, but rather from the merit of their actions. National Socialism seeks a meritocracy within the nation where the very best are selected to hold key roles for the benefit of all.

"The Nordic leader always feels himself to be the first member of the community. He draws his productive strength from the community. He feels himself foremost obligated to the laws of the community. When he marches at the point of his following, then this means that he must also go ahead of the others to work, to daily life, to combat and, if necessary, to death as well."[314]

"The social and political unification of the nation had to be supplemented by a national, political one. This meant that the body of the Reich, which was not only politically, but also governmentally divided, had to be replaced by a unified National Socialist state, the construction and leadership of which were suited to oppose and withstand even the heaviest attacks and severest tests of the future."[315]

"The municipality can do a lot in this area by engaging an animal rescue vehicle, setting up public drinking troughs for horses and dogs, establishing a veterinary hospital, taking vigorous action against animal cruelty, and properly educating our youth. One should not forget that animal abusers above all have a predisposition towards criminality. In this sense, animal welfare is also human welfare."[316]

The previous quote from Rudolf Jung may be referencing mostly policy alterations that needed to be made at that time and place but certainly speaks to the compassionate and loving spirit of National Socialist policy. National Socialism rejects animal abuse in favor of the understanding that the nation shares a future with the natural world in a way that is inseparable, and as such their wellbeing is looked after.

"Politics must fight about the life of a people and for this life; moreover , it must always choose the weapons of its struggles so that life in the highest sense of the word is served. For one does not make politics in order to be able to die, rather one may only at times call upon men to die so that a nation can live.

The aim is the preservation of life and not heroic death, or even cowardly resignation."[317]

"A peace policy that fails leads just as directly to the destruction of a people, that is to the extinction of its substance of flesh and blood, as a war policy that miscarries."[318]

"The new German State is based upon the axiom that law is one of the main pillars supporting the solidarity of the nation and the political structure representing it. More than that, a conception of law deeply rooted in the nation's life and recognised as binding by every citizen is the foundation of the country's entire civilisation."[319]

Ultimately, it is not the land that carries the soul of the race, but the blood which must be maintained and preserved above all, else the European race will face extinction.

"Furthermore, there is no spot on this earth that has been determined as the abode of a people for all time, since the rule of nature has for tens of thousands of years forced mankind eternally to migrate."[320]

CHAPTER 20

Foreign Policy

"Consequently if the task of domestic policy—besides the obvious one of satisfying the so-called questions of the day—must be the steeling and strengthening of a nation by means of a systematic cultivation and promotion of its inner values, then the task of foreign policy is to correspond to and collaborate with this policy in order to create and to secure the vital prerequisites abroad."[321]

"By "foreign policy" it understands the safeguarding of this development through the preservation of freedom and the creation of the most necessary prerequisites for life."[322]

As with all else, National Socialism seeks solutions to the questions that arise in foreign policy by first examining the likely impact that each solution could have on the nation. The ultimate objective is to secure a happy, healthy and organic future for coming generations and that requires a country that is closed off to those who are not of the European race. Additionally, in the modern world it's crucial to focus energy on building strategic European partnerships to secure resources and strengthen ties for greater mutual growth. It is crucial to note that these strategic partnerships must never harm the nation or require ideological compromise.

"1. The establishment of a closed national state that includes all Germans.

2. The powerful representation of German interests abroad."[323]

"5. Only the German who pledges himself to the German culture and community can exercise state citizenship rights.

6. One who is not a German can live only as a guest in the German state and stands under foreign law.

7. The rights and interests of the Germans go before those of the members of foreign nations."[324]

Solidarity and absolute recognition of the nation's priorities allow for a direct foreign policy that seeks lasting friendly relations with mutually beneficial agreements. As with almost all aspects of National Socialism, unity of individual thought and will is a mandatory prerequisite for both ideological continuity and the successful application of theory. It is crucial that the unalterable framework of National Socialism be made readily apparent in a way that offers a concrete answer to the organization of life, so that we may move forward collectively as intended.

"The establishment of such a solidarity in Weltanschauung in the body of the German politic is all the more important, for only this will make it possible to maintain friendly relations with the non-German powers without regard to the tendencies or Weltanschauungen to which they are subject, for the elimination of Communism in Germany is a purely domestic German affair."[325]

"Our demand for strengthening the basic racial principles of our Volk, which this term signifies and which at the same time includes

safeguarding the existence of our Volk in general, is also the determining factor in all of the aims of National Socialist domestic and foreign policy." [326]

"Creation of a solid national State, embracing all branches of the German race.

All of German blood, whether living under French, Danish, Polish, Czech or Italian sovereignty, shall be united in a German Reich." [327]

The nation is delineated by blood, not by language or geographical location.

"Only when we have revised this disastrous assessment can Germany make use of the political possibilities of once more-if we look far into the future-placing German life on a natural and sound foundation: either new Lebensraum and the expansion of a large domestic market or the protection of German economy against the outside by deploying accumulated German strength." [328]

"The truth is that National Socialists abroad are expressly forbidden to interfere in anyway with the domestic politics of other countries, and the much maligned Party discipline is perhaps the surest guarantee that this injunction is strictly obeyed." [329]

"The goal of this battle, however, is not a world socialist republic — there never was such a thing and never will be. It exists only in the brains of Jews who betray workers and in the minds of mislead German workers. The goal is the establishment of new national, socialist states." [330]

In the above quote, Dr. Goebbels provides a direct affirmation regarding the possibility of nations outside of Germany becoming National Socialists, which contradict claims frequently made by Germanic or Nordic supremacists under the guise of National Socialist "doctrine". In fact, the goal was to encourage the growth of National Socialism outside of Germany, but within Europe, without binding themselves directly to the foreign states.

"We want to forge the weapons that will help the German people survive the struggle for existence in this hard world of battle in which the strong triumph over the weak.

We call that national!" [331]

CHAPTER 21

Military

Freedom is only achieved through physical means or the overwhelming threat of such. Power is never ceded to the weak on merit, but instead wielded by the strong who possess the capability to inflict violence on those who stand in opposition. Mandatory military service not only lends itself to the immediate physical defense of the nation, but also strengthens societal bonds while allowing those who have previously served to act as an inactive reserve force ready to defend the nation when called upon.

"THEREFORE WE NATIONAL SOCIALISTS STAND FOR COMPULSORY MILITARY SERVICE FOR EVERY MAN. If a State is not worth that - then away with it! Then you must not complain if you are enslaved. But if you believe that you must be free, then you must learn to recognize that no one gives you freedom save only your own sword."[332]

"Making the nation defensible through the introduction of military law for every free German."[333]

"The soldier is the first socialist of the Reich. The soldier, and here again the officer, must accept National Socialism in their hearts with special readiness."[334]

CHAPTER 22

The Program of the National Socialist German Party

"With the 25 theses of its program, the NSDAP was given a basis that must be unshakable. It is not the duty of present or future members of our Movement to critically modify these principles but to devote themselves to them. Otherwise it is possible that the next generation will feel equally entitled to make such modifications within the party and thus waste energy instead of recruiting new members for the Movement which would provide new energy. -ADOLF HITLER, "Mein Kampf" (page 415)" [335]

The frequently referenced 25 point program of the NSDAP is very relevant to the discussion of National Socialism, but more so in demonstrating the spirit of the ideology, rather than directly outlining modern policy. Many of the points proposed are both spatially and temporarily chained to early 1900's Germany by design as they were intended to be used by the National Socialist German Worker's Party to outline the party program, not strictly the ideology itself. This nonetheless offers significant insight into the solutions that are consistent with National Socialism, along with a framework that can

be used to construct a modern program which encompass the needs of the modern day.

"1. We demand that all Germans be united in a Greater Germany, according to the right of self- determination of nations."

Due to the diktat of Versailles and the borders that it adjusted, entire cities full of Germans were placed under foreign rule. Germany itself was handcuffed by this "treaty" in such a way that national self determination became heavily restricted leading to the organic rejection of national enslavement. The current demand of self determination must not be limited to a singular nation, but rather directed toward all of the European race, as is necessary for a successful withdrawal from the modern global hegemony.

"2. We demand that the German nation be given equal rights among the other nations and that the peace treaties of Versailles and St. Germain be declared invalid."

"3. We demand land and colonies so that we can provide food for our people and bring our overpopulation under control."

Due to the aforementioned diktat coupled with the long standing British naval blockades, Germany struggled with overpopulation and starvation, causing both of these issues to be prominent discussion points at the time. The need for adequate living space will never disappear but the requirements of what exactly is needed may, due to improvements in construction and agriculture.

"4. Citizenship is available for folk companions only. A folk companion can only be of German blood, regardless of his confession. Therefore, no Jews can be folk companions."

National Socialism dictates that those who carry the blood of the nation are the only ones who may receive citizenship. This is the biological prerequisite for total social unity and cannot be neglected by modern National socialists.

"5. Non-German citizens shall live in Germany as guests only. They have to be treated according to the laws for foreign-nationals."

"6. Only citizens must be given the right to determine the government and national laws. Therefore we demand that official authority, whether in the Reich, the state or a district, must only be held by a citizen. We fight against a corrupted parliamentary practice of giving away job placements according to political viewpoints without consideration of character and abilities."

The foreign guests of the nation are limited by a stricter set of laws than the citizens are required to follow in order to ensure that harm resulting from foreign conduct is minimized. Likewise, those who are foreign to the nation have no position leading it or being involved in critical aspects of its management. If this were the case then the nation would not have the true self determination that National Socialism demands.

"7. We demand that the government agree to provide primary care, job and living opportunities for its citizens. If it is not possible to feed the nation's entire population, foreign-nationals (noncitizens) have to be expelled from the Reich."

The nation must prioritize its own health and survival over that of others, which directly contrasts the actions of many modern states who seem to be on a perpetual mission of suicidal egalitarianism.

"8. There must not be any further immigration of non-Germans. We demand that all non-Germans who immigrated since the 2nd of August 1914 be forced to leave the Reich immediately."

"9. All citizens must be equal in rights and duties."

National Socialism stands for the truest sense of equality possible, where all are both equally held accountable and equally protected. Due to the homogeneous nature of the country, these standards can actually be fully upheld offering a level of equality that is otherwise not possible.

"10. Mental or physical productivity is the primary duty of all citizens. Individual actions must not contravene common interests. The individual has to act as a part of the community and for the benefit of everybody. Therefore we demand:

11. No income that is not a product of work and effort. Abolition of Interest-Servitude."

The abolition of interest slavery and speculative finance is an aspect of National Socialist economic policy that will always persist in order to help guarantee national self determination.

"12. With regard to the immense sacrifices of property and blood that any war demands from a nation, any personal enrichment

through war must be called a crime against the people. Therefore we demand that all profits of war be confiscated."

"13. We demand that all (hitherto) socialized enterprises (trusts) be nationalized."

"14. We demand profit-sharing in all large-scale enterprises."

"15. We demand a generous extension of care for the elderly."

Caring for the members of the nation that are incapable of caring for themselves is a burden that the National Socialist state lovingly takes on without question.

"16. We demand the middle-classes be firmly established and supported, that all supermarkets be communalized immediately and that these markets be rented at reasonable rates to tradesmen of small-scale enterprises. All small-scale enterprises must be considered basic if they work for the state, the county or the district."

Due to technological developments, the specifics of economic policy will need to be developed for the nation based on the National Socialist framework. The focus on productive capital, profit sharing for large enterprises and the guidance or direct management of critical markets carry a major share of this framework.

"17. We demand a reformation of property laws in accordance with our national needs. We demand laws that allow for the expropriation of land without compensation, if such a procedure is in the common interest. All taxes on property must be abolished and speculation in property must not be allowed."

"18. We demand drastic measures against anybody who damages the common interest. We demand capital punishment for all mean crimes against people (usury, profiteering, etc.), regardless of the confession or race of the criminal."

The common good is always upheld because the driving force behind National Socialism is the protection and continuation of the nation.

"19. We demand that Roman law, which served a materialistic world order, be replaced by German common law."

"20. In order to make higher education and thus leading positions accessible to any competent and hardworking German, the state has to provide for a thorough extension of the entire educational system in the nation. The curricula of all educational institutes have to be adapted to the demands of practical life. The first goal in school must be to arrive at an understanding of the idea of state (theory of citizenship). For all extraordinary, talented children we demand an education at public expense, regardless of their parents' job or class."

"21. The state has to provide for an improvement of public health in the following ways: mother and child must be protected; child labor must be prohibited; compulsory sports and exercises must be demanded by law to improve physical strength; all clubs that provide for the physical education of the young generation must receive the best support."

Aligned with the truly social principles which National Socialism mandates, the NSDAP sought to educate the population regardless of factors outside personal merit. These educational standards, the

means of delivery and the roles that are in high national demand will need to be individually analyzed for the nation in question. Similarly, the investment into the physical health of the population needs to be held in equal regard to the aforementioned educational considerations for a litany of reasons ranging from the national cost of disease to national defense preparedness.

"22. We demand the abolition of mercenary troops and the installation of a people's army."

"23. We demand laws against conscious political defamation and against a press that spreads lies. To allow for a true German press, we demand:

a. that all editors and employees of newspapers published in German must be folk companions.

b. that non-German newspapers must not be published without the explicit approval of the state, and they must not be printed in German.

c. that it should be prohibited by law for any non-German to contribute financially to, or otherwise influence German newspapers. We demand that in the case of a violation of this law, the newspaper has to be shut down and all non-Germans who participated in this crime must be expelled from the Reich. Newspapers that offend against common interest must be prohibited. We demand laws against a trend in art and literature that undermines our national life. We demand that all events that violate the above demands be prohibited."

Harmful foreign influences can arise from both inside and outside of the nation and should be kept from all positions that could be used to manipulate the population or introduce inorganic notions and expectations. A scattered nation within an integrated

multinational country will never achieve a position of true self determination without first withdrawing and homogenizing in some capacity.

"24. We demand a freedom of religious confessions in this state, as long as they do not endanger the nation's existence or interfere with the moral sense of the German race. The NSDAP party argues for a positive Christianity, although it is not bound to any single confession. The NSDAP party fights against the Jewish-materialistic spirit in and around us. We are convinced that the healing process of our nation can only be continued on the basis of the principle that public welfare has priority over individual welfare."

National Socialism protects the individual's freedom to engage in whatever religious faith they choose as long as it does not endanger the nation's future or degrade the natural moral values of the race. More will be discussed on the matter of religion in a later designated chapter.

"25. In order to realize our demands, a strong central authority has to be established in the Reich. This central political parliament must be given unconditional authority over the whole Reich and all its organizations. Chambers for workers of all classes must be established so that it is possible to execute the Reich's general laws in the states. The leaders of the party promise - if necessary at the risk of their own lives- to unconditionally support the execution of the demands above."[336]

CHAPTER 23

On Other Systems

The purpose of this chapter is not to provide detailed comparative analyses demonstrating how National Socialism differs from other systems, but rather to give an overview of a few systems from the National Socialist perspective. Ultimately, National Socialism believes in self determination, where the people of the nation are truly free to establish the form of government that they feel corresponds best with their nature and necessities.

"A good republic is better than a bad monarchy, and a good monarchy is better than a bad republic. Both forms of government have their advantages and disadvantages. Only a free people can make that choice."[337]

"The deficiencies of the democratic form of government are obvious. Governments and civil servants which are drawn from political parties feel – save for very rare exceptions – a responsibility only towards their parties, and will never manage their offices impartially, but will always act out of benefit for their party. They therefore never enjoy the public's trust. In order to mitigate these deficiencies, Switzerland, for example, was the first state to introduce the referendum, in which the

voice of the entire population carries weight. It is a reversion to the old Germanic Thing."[338]

"This parliamentarianism is the great democratic lie of the capacity of the people for self-government. Of course, we may think that responsibility-conscious state citizens are completely capable of judging in an authoritative way on public matters and of leading the fate of their community or country, but a suffrage like the universal one, direct and secret for persons above 21 years of both sexes, bears in itself necessarily the seed of the vile rule of the inferior and unscrupulous."[339]

Democracy is touted as the fairest political system of them all by the loudest segment of most nations, as they believe that they're promoting inclusion and fairness. By definition, those with dissenting minority opinions get swept off of the political field entirely under a democratic system by those who hold the stance of the majority. There are only two options from here:

1. Artificially bolster the minority opinion so that they have a voice within the "democratic" system, which undercuts the intended purpose of the democratic system. This leads to minority opinions being filtered and injected directly into political discourse, allowing extreme and rarely held ideas to become commonplace. For instance, in modern America, National Socialism is filtered out and discarded as unacceptable, while voluntary surgical mutilation is encouraged.
2. Allow minority opinion to be disregarded as is the case in a truly democratic system. This is not the desire of the aforementioned small but loud segment of the population.

In the name of the majority, actions are taken that only benefit private interests, even at the cost of public interest. While I do not want to slide into a comparative study of democracy and National Socialism, it's important to recognize that National Socialist literature typically paints commonly recognized democratic systems to be easily corrupted and highly inefficient.

"What is democracy? This Greek word means 'rule by the people'. Such a thing ultimately never actually existed in the ancient Greek city-states, inasmuch as only the smallest part of their population consisted of citizens with political franchise, while the overwhelming majority were slaves without rights." [340]

"What is nowadays cautiously called "democracy," that is, government by the people, is no longer party-rule, but is in actuality party-terrorism." [341]

"I can only ask them: What precisely is democracy? Who has the right to speak in the name of democracy? Has the good Lord handed over the keys to democracy to Mr. Churchill or to Mr. Duff Cooper? Has the lock combination been engraved upon some ancient tabulae perhaps at present in the hands of the British opposition? In our opinion, democracy implies a regime supported by the will of a people. I became Chancellor of Germany once in compliance with the rules of parliamentary democracy; and that as the leader of the strongest party by far.

And it was in compliance with the rules of parliamentary democracy that I possessed the absolute majority then, and today I received the complete approval of the German Volk-let Mr. Churchill doubt this

if he pleases. I did not eliminate two democracies this year, rather, I destroyed, as the epitome of a true democrat, two dictatorships! Namely, the dictatorship of Herr Schuschnigg and the dictatorship of Herr Beneš. It was by peaceful means that I attempted to persuade these two dictators to open up a path toward democracy for their peoples by permitting them to exercise their right to self determination."[342]

"AND THE RIGHT HAS FURTHER COMPLETELY FORGOTTEN THAT DEMOCRACY IS FUNDAMENTALLY NOT GERMAN: IT IS JEWISH. It has completely forgotten that this Jewish democracy with its majority decisions has always been without exception only a means towards the destruction of any existing Aryan leadership."[343]

National Socialism sees democracy as a weak mask of a system where those in power seek to pursue their own private interests while cloaking themselves in what they claim to be the majority opinion. Additionally, National Socialism seeks to place those who have proven their merit in positions of power, not simply whoever a popular party decides will stand as a national leader.

"There are no judges any longer in Berlin. Justice and the law are trod under foot and one no longer even bothers to hang the cloak of law over barbaric injustices. One practices oppression and despotism by intent. It all happens in the name of the majority. He who has the majority is right, and he who is in the minority lacks rights. He is persecuted, mocked, and given over to despotism."[344]

"There is one flaw, of course, which cannot be remedied, and that lies in the fact that it does not always have to be the best and most capable members of a Volk who end up acting upon the parliamentary

stage. These are representatives of the strongest parties, certainly, but that still does not mean that their views are not utterly shallow and unproductive..."[345]

"German Socialism–Adolf Hitler Socialism is a totally different thing than what is generally understood by this term, from the socialism derived from Marxian and Communistic theory. The first essential difference between the two consists in this, that the former is strictly national in aim, scope and limit; the latter is international, without boundaries of race or land. The second vital distinction is that the first has been set up by the wish of the people concerned, the second is imposed upon nations by the will of those who organize and propagate it."[346]

"The great domestic task of the future lies in the elimination of these general symptoms of the decay of our people. This is the mission of the National Socialist movement. A new nation must arise from this work which overcomes even the worst evils of the present, the cleavage between the classes, for which the bourgeoisie and Marxism are equally guilty."[347]

To be perfectly clear, Marxist Socialism and National Socialism may share a similar name but that does not make them similar as the definitions used by each are completely different. Marxism understands socialism to be an economic pursuit, whereas National Socialism understands it to be about the collective orientation and shared priority of the nation. Marxism fails to recognize the divine world order through the rejection of the blood community, in favor of internationalism and the destruction of unique national identities. The total destruction of the private economic sector that communism demands, in addition to the abolition of personal property is antithetical to National Socialism.

"We do not want the capitalist exploiter Stalin's slogan "Down with the worker!" but rather a system in which each worker can rise to the highest position his abilities allow." [348]

"We National Socialists are not communists, for we do not wish to eliminate the private sector altogether, and we hold all efforts directed towards this to be dangerously childish nonsense which will inevitably prove disastrous. But we also do not believe that one can cure the ailing capitalist economic order with good advice, Christian admonitions, and social sticking-plasters, as the bourgeois parties seem to imagine." [349]

"Marxism or Bolshevism denies any divine world order. He only recognizes the material, that which can be perceived with the five senses. Likewise, he also rejects all soul and character values and turns man into a soulless, materialistic being. He denies the idea of race and blood and thus the blood bound community of the people and only recognizes the community of the raceless international proletariat. It destroys every national order of life and leads humanity into racial chaos." [350]

"In his widely-read book Woman and Socialism, which has run through countless editions, the route leading to Marxism's objective of a social society is depicted as follows:

1. An intensification of class-antagonisms occurs, fostered by:
2. A concentration in capitalist industry.
This leads directly to:
a) the displacement of agriculture by industry;
b) progressive proletarianization;

c) a concentration of wealth.

3. Increasingly stark crises result.

4. These are followed by social revolution. This is predicated upon expropriation of the expropriators, i.e., dispossession of the dispossessors; or, in other words: the abolition of private property, the formation of socialist society."[351]

National Socialism understands communism and capitalism to be one and the same as they both rip apart the nation using class division. This is the opposite of true socialism where the nation overcomes such barriers in favor of recognizing the commonly shared blood which offers a unifying worldview. Race is the most important part of the National Socialist Weltanschhauung.

"The racial Weltanschhauung is fundamentally distinguished from the Marxist by reason of the fact that the former recognizes the significance of race and therefore also personal worth and has made these the pillars of its structure.

These are the most important factors of its Weltanschhauung."[352]

"The rationalist, or Marxist, foundation of Socialism was overthrown because it was based on class warfare, but it was a Socialism grounded in religion that attained power in Germany with the arrival of National Socialism."[353]

"The social-political theories, which pretend to be 'anti-capitalistic' (Marxism, the war between classes) — Social policy as understood today — are necessarily capitalistic, for they share the same intellectual principle. They have not the wish to construct organically member by member, to interlock with painful care the different classes working

under the high conception of national unity, but their aspirations are purely selfish, their wish is to better their own position without regard to others. Capitalism and Marxism are one and the same! They grow on the same intellectual stern. There is a whole world of difference between them and us, their bitterest opponents. Our whole conception of the construction of society differs widely from theirs. It is neither a class- struggle nor class-selfishness, but — our chief law is the general welfare."[354]

"In contrast to the false fundamental formulation ruling among us, the capitalistic, is the other extreme, the Marxist idea of the state and economics. The fundamental idea of this economic form is the denial of private property."[355]

"He fought for 60 years not for socialism, but for Marxism. Marxism, whose theories are fatal to peoples and races, is the exact opposite of living socialism."[356]

"We are neither bourgeois nor proletarian."[357]

National Socialism is not imperialistic and in no way seeks a conquest of foreign lands and people as the Weltanschauung is entirely focused inward toward the nation. This should not be understood to mean that National Socialism rejects foreign action if called for by the circumstances and potential threat to the nation.

"It is a great mistake when they confuse National Socialism with Imperialism. National socialism has no designs upon other lands and other peoples."[358]

Capitalism is viewed as the most significant enemy to a free nation due to the money powers that corrupt government systems and the culture of the nation for personal benefits. National Socialism calls for the shackles of mammon to be removed from the nation so that it may organize itself in a way that is fitting for its natural tendencies.

"Under the capitalist form of government and economic system, the National Socialist has to understand the type of system of government and economic system in which the main bearers of power are capitalist interest groups who direct the fortunes of the state and economy to their own benefits, and not for the welfare and freedom of folk-comrades and the state."[359]

"Who is the main enemy of National Socialist freedom?

Capitalism in its various forms and pressure groups."[360]

National Socialism and Fascism are not the same thing. The individual's relationship with the state, the accepted racial composition of the country, and the acceptance of capitalist elements such as speculative capital clearly differentiate the two. National Socialism recognizes the state as a parallel system which exists to serve the nation, whereas Fascism views the state and the citizens as a singular entity that serves the state. Any comparative elaboration beyond this point would unfortunately step outside the bounds of this publication, but it must be understood that these two systems are not diametrically opposed in such a way that makes cooperation impossible, but they are nonetheless different worldviews.

"This harmony of one's own personal willing with the duties toward the community however cannot be forcibly and artificially produced through a contrived, corporative system such as occurs in Italian corporativism; rather this harmony results a priori from the actuality of the community, if community-consciousness is cultivated and kept awake in it."[361]

Section Four

CHAPTER 24

Freedom

"What is the National Socialist slogan for freedom? Our Lord God helps those who help themselves!"[362]

The deepest form of freedom surpasses the ability to say what you please or go where you want when you choose. True freedom is to live unencumbered by the heavy burden of foreign instinct. It is the restoration of the nation in every way, where one understands and identifies with the responsibilities and expectations placed on them by the community. Anything short of being entirely liberated of these shackles means restriction and servitude to an unrecognizable entity.

"The masses themselves naturally believe that under the term 'freedom' they possess the right to a quite peculiar freedom of motion - freedom to move the tongue and to say what they choose, freedom to move about the streets, etc. A bitter deception!"[363]

"So-called individual freedom is not something that would in any way be given to man from nature. From nature is given to man community-consciousness, consciousness of duty toward the community in

which he is born. The individualistic concept of freedom however wants to liberate the individual from this duty toward the community."[364]

"Whoever possesses this sense of community and acknowledges its moral obligations is free and feels that he is free, since his free activity can never be directed against the rules of the community, but instead runs in harmony with it."[365]

It is necessary to yet again reiterate that National Socialism views everything through a nationally conscious perspective, recognizing the wellbeing of the nation to be the primary deciding factor, and the understanding of freedom is no exception. Ultimately, an individual has personal freedom only up to the point where damage to the greater community is inflicted or can be reasonably expected. The alternative to this concept of freedom would be rampant individualism, which is certain to result in a low trust society composed of antisocial elements resulting in a collective moral and tangible deterioration.

"Liberty? Insofar as the interests of the Volksgemeinschaft permit the exercise of liberty by the individual, he shall be granted this liberty. The liberty of the individual ends where it starts to harm the interests of the collective. In this case the liberty of the Volk takes precedence over the liberty of the individual."[366]

Through its grounding in behavioral determinism, National Socialism recognizes that the nature, characteristics and moral framework of a nation is racially dependent. From this foundation, it is understood that a racially homogenized population offers the greatest level of freedom possible for the individual as they are not restricted to a compromised middle ground between an

unrecognizable foreign way of life and the natural behavioral patterns dictated by blood.

"It fights for the external freedom of this people because only under freedom can this life find that form which is serviceable to its people. It fights for the daily bread of this people because it champions this people's right to life. It fights for the required space, because it represents this people's right to life."[367]

CHAPTER 25

Individualism

"We do not want to make everyone the same."[368]

"Universalistic thought sets the community as the uppermost principle, just as National-Socialism treats not the "individual" (das "Individuum") or "humanity" (die "Menschheit") but the people (das Volk) as the only real, organically grown totality (Ganzheit). Since the individual exists only through the community, he can derive his personal freedom only through and from the community. The National-Socialist worldview thus consistently not only acknowledges but indeed demands the freedom of personality—demands it for the sake of the community, which means in the interest of the community and its ever fuller configuration (Gestaltung). The crucial salient characteristic (Wesensmerkmal) of the National-Socialist idea is precisely that it induces the unfolding of the configuring forces and creative values of personality within the community, and exerts them on behalf of the community."[369]

National Socialism rejects individualism while at the same time seeking the growth and fulfillment of the individual. Individualism is antithetical to the socialism that has been examined in this publication because it improperly prioritizes the interests of the individ-

ual above that of the nation. The goal is not to make everyone the same, but rather to foster individual capabilities so that they can be employed to benefit the entirety of the community. In this way, the term "individualism" must not be confused with individual personality or effort, as neither one is unreasonably stifled.

"Although it is quite true that the National Socialist State attaches great importance to the vigorous initiative of the individual, it nevertheless demands that the special desires of the individual must adjust themselves to the requirements of the community."[370]

"But for whom we see the individual as a serving member of the national community, this does not mean that he is absorbed by the masses. A true national community cannot grow out of mass, but only out of strong personalities. A healthy forest needs strong trees! National Socialism therefore strongly emphasizes the value of personality, but this does not mean the value of the individual, detached from all ties, for its own sake, since in reality there is no such thing."[371]

The goal is never to suppress individual interests and skills, but instead to match them with the appropriate resources in order to allow them to blossom in a way that's good for both the individual and the community. Individualism and socialism cannot coexist because both require the prioritization of elements that stand in contradiction to each other.

"This is why the National Socialist lifestyle does not offer the illusionary phantom of a desolate egalitarianism, or compulsory standards for everybody. The National Socialist ideal is not a silly fashion and not a standardized type of man. On the contrary, our goal is a variety of individual personalities, all educated and trained according to

their talents. Only this variety grants a harmony that elevates the individual and bestows the nation with historical power and beauty."[372]

"Underlying individualistic thought is the premise, taken to be self-evident, that man is an individual essence (Einzelwesen). This premise—however firmly it may even be rooted in the universal conception—is false and based on a catastrophic error in thinking. Man confronts us in the world not as an individual essence but as a member of a community. Man is in all his actions a collective essence (Kollektivwesen), and is utterly unthinkable except in this way. Man by definition therefore lives in community with others; his life actualizes itself only in the community. Community is a concept to which the whole history of humanity is subordinate; it is the form in which human life runs its course from cradle to grave, without which it would be unthinkable.

The actual givens that we find in the world are not individual men but races, peoples, and nations."[373]

Under genuine socialism, the welfare of the individual is directly connected to the health of the nation, unlike in many other systems where many starve while few grow fat. Those that would rather succeed at the expense of their community have no place in a National Socialist nation.

"Only on such a soil can the welfare of the individual be united with the welfare of the whole."[374]

"The Germanic conception of the community (community ethics) was contrasted with the idea that in the foreground of all life there

should be a concern for the self, the individual (individualistic principle)."[375]

National Socialism requires unity of action which in turn requires ideological unity and a mutually held interest in the preservation of the community above all else.

"As already intimated, National Socialism replaced individualistic thought, which it regards as the error of a whole age, by the community idea."[376]

"On the other hand, the individualistic-materialistic ideas of liberalism led to the fact that the meaning of life was seen at all only in the accumulation of material goods."[377]

"Universalistic thought, community-conscious thought, must take the place of individualistic thought; and the universalistic—or if one wishes, the organic—picture of the world must take the place of the mechanical picture of the world."[378]

CHAPTER 26

Social Systems

National Socialism seeks to care for the entirety of the nation, regardless of age or disability, through the implementation of state operated social systems. Where capitalist systems discard individuals who can no longer make the wealthy richer, dooming them to poverty and neglect, National Socialism cares for those who can no longer take care of themselves, offering them community and a higher quality of life.

"Through our National Socialism, with which we seek to resolve the social question as justly as possible, we have thwarted the entire mendacious capitalist exploitation system of England."[379]

"there stands a million men who have it bad, or at least essentially worse than you; you must consider it your duty to help these men."[380]

As it should be abundantly clear at this point, National Socialism rejects individualism in favor of a collectivist mindset and approach to societal organization. Most people who have been infected with an individualistic world outlook question:

"How does helping a stranger further my goals?"

"These contributions are truly in the nature of sacrifices on the part of those from whom they originate. In acting as they do, they receive their inspiration from the words of the Fuhrer, who said that a sacrifice must really be a sacrifice.

Great credit is also due to the street collectors and other voluntary helpers, who spent many a cold and rainy day in collecting. They, too, realise that their action helps to bring relief to those of their countrymen and women who need it most. The guiding idea is that no one living in Germany should suffer from hunger or cold or inadequate dwelling conditions, least of all in winter. Everybody is conscious of the duties he has towards those less fortunate than himself. It is essential that everybody should be anxious to help those who render assistance to others." [381]

A National Socialist fully understands that they might not see any personal benefit from caring for those who require such assistance, but recognizes them as the extended family that they are; a member of the nation! The spirit of national love and social unity must be reinforced in every aspect of life and the caring of the elderly or disabled is no exception to the rule.

"If we nevertheless wish to speak of a tax policy of the National Socialist state, this is because from such tax sources the means could flow for many tasks which actually await a state solution, for which however there were never any more means in the state budget. We are thinking here of the broad fields of national health, the fight against venereal diseases, alcohol abuse, the promotion of physical sports, the more substantial promotion of art and science, maternity leave, children's care, the construction of garden-cities and above all the acquit-

tance of the debt of honor of the German people to its war- wounded and war-widows and orphans."[382]

"This forms a supplement to social welfare. Its overriding principle is that orphans and the poor should never be degraded to the level of beggars. From this standpoint, we therefore demand: That the poor are to be treated in the most conscientious, personable manner. In orphan and poor relief efforts, the service performed by men and women should be active and voluntary. The best way to aid the destitute is to help them to earn their own livelihood once again. When it comes to caring for orphans, the municipality must keep in mind that it fills the role of parent. Special aid for all foster children and wards. Welfare for those with partial disabilities and for travelling journeymen."[383]

"Children's allowances are not regarded as charity payments, but as the necessary outcome of a policy whose aim it is to alleviate social inequalities."[384]

In all areas of national interest, the state steps up to the challenge with good intentions to fully solve the problem, not simply floating empty notions to create the appearance of a benevolent state. The goal is societal health, not the creation of a public identity. Through the creation of recreational facilities and organizations, the physical health of the nation can be promoted and maintained, along with providing additional surfaces for societal adhesion and integration. State organized healthcare and public health education work cooperatively with the preventative health aspects of recreational activities to provide the best healthcare possible to the nation.

"Further, that greatest injustice must be corrected which today still weighs heavily upon our people and upon almost all peoples. If in a

State only he who does honest work is a citizen, then everyone has the right to demand that in his old age he shall be kept free from care and want. That would mean the realization of the greatest social achievement."[385]

"For all persons who for physical reasons (advanced age, illness, physical or mental work-disability, extreme youth) are not in a position to earn their livelihood, the interest-incomes from present capital assets continue to be paid as a pension at the same, and eventually even increased levels, in return for delivery of securities."[386]

"We however want to see our mothers live a well-protected and carefree retirement after a long and labor-rich lifetime."[387]

"Generous development of old age insurance through nationalization of the life-annuity system. To every needy German national comrade an adequate pension will be guaranteed from a certain age or in the case of a premature occurrence of permanent inability to earn a living."[388]

"Precisely in the case of a national economy which does not stand continuously under the blood-letting of an interest and toll obligation to loan capital it will, and must and can, be easily achieved that it gives away large surpluses in such a way that to all national comrades a suitable and adequate old age pension – similar to the retirement pay of officials – is ensured on reaching a certain age or in the case of a work disability that has occurred prematurely."[389]

"On the contrary, we desire to grant to all members of the nation who have served Germany faithfully all their lives long, a pension of honour which will relieve them of cares in their old age. It is only thus

that social assistance will be freed from the stigma of 'pauperisation'." [390]

Citizens of the state are expected to serve the nation faithfully and when they reach retirement age, or earlier depending on disability, they are entitled to a repayment from the nation. These retirement or disability payments should be close to equivalent of what a retired public official would receive to ensure that the pensioner will have a fulfilling life void of hunger or destitution.

"The worker has been made a partner of the works community on a footing of equality. He has received increased protection from dismissal, and his social honour is safeguarded by a special code which has no equal anywhere." [391]

Those who are of working age and ability must be protected by the state to avoid inappropriate dismissals or otherwise unfair and abusive employment practices. In this way, all citizens of the nation are offered a footing rooted in true social justice.

"Fair pay is that which in the first instance allocates the honest worker with enough that he can live without concern over food and housing, without having to worry about the size of his family increasing, without fear of illness and death. Fair pay is that which does not engender misery over unemployment, over a reduction or loss of one's capacity for work. Fair pay is not just about money. It also takes purchase value into consideration, anticipating the expenses which the worker has to meet out of his wages. Fair pay does not involve remunerating everyone equally. The higher in value the work is for the community, the more difficult and demanding it is, the more skills and

qualifications which it requires, the higher the just reward must be."
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CHAPTER 27

Healthcare

National Socialism views healthcare as a right which benefits both the individual and the nation, as it allows for a more healthy, happy and productive society. Additionally, it's recognized that the investment into the wellbeing of the individual goes beyond what is typically understood as healthcare. Of course there are the more traditional components like dental care, but there are also aspects such as preventative medicine which include things like vaccines or even cultural excursions. If one wants a healthy body, then he must seek a healthy mind. If one wants a healthy nation, then he must look after the health of the individual.

"Therefore we also demand: The construction of hospitals, clinics, birthing centers, sanatoriums, maternity homes, nurseries, bachelors' hostels, and kindergartens by cities and by districts; city ownership of emergency services and the funeral industry, and the gradation of fees in all of these institutions on the basis of income, with their services to be completely free of charge to those without means. Free disinfection for infectious diseases. The establishment of municipal health authorities, the installation of school bathrooms, the employment of school doctors and school dentists. The combating of alcoholism and other national epidemics, particularly tuberculosis and venereal diseases."[393]

CHAPTER 28

Education

"It is the purpose of all education to prepare the rising generation for its functions in after-life as the true representatives of the nation and the State, both in a political and a cultural sense."[394]

"National Socialism is the greatest educational power of all German historical epochs because it grasps the whole person in all his abilities and values and brings him into the right relationship with his people."[395]

National Socialism recognizes the importance of a well educated society and requires steps to be taken to foster the intellectual and technical potential of the nation. Not all citizens are fit to be a farmer, just like how not all citizens are fit to be a doctor. Education should ideally lead the individual toward a position where they can approach their potential in a way that is both personally fulfilling and also beneficial to the nation.

"The question of the national progress of a people is largely a question of creating a healthy social atmosphere, that will make it possible to provide each individual with the right kind of education."[396]

"The selection of subjects will be guided by the answer to the question: What must boys and girls be taught so that they may become useful members of the national community and of the vocation or profession they may take up?"[397]

"The idea of compulsory labour service is a logical development and fulfilment of the idea embodied in compulsory education and national military service."[398]

Compulsory education, labour and military service all originate from the same spirit that seeks to fulfill the present and future needs of the nation.

"The holding of lectures and concerts at low admission prices, the construction of public libraries and reading rooms; the preservation and protection of all historic, artistic, and natural monuments, particularly the traditional cityscape. Every effort along these lines, in particular the creation of charitable institutions and associations for the improvement of popular education, is to be vigorously promoted."[399]

"It must be designed in such a way that anyone of physical or intellectual ability, any talented individual, is afforded the opportunity of higher education. The school board should be a professional body. Through the creation of new vacancies within secondary schools, those who are gifted yet disadvantaged are to be provided with a path to higher education. Scholarships are to be granted to the parents of such students. For the children of those on a low income, learning materials and – if necessary – breakfast and other meals are to be provided free of charge within every school. School fees are to be waived in every school where attendance is a legal requirement. Teachers must be capable of supervising each student and of developing each child's talents

to the highest possible level. Kindergartens, crèches, and schools for the learning disabled are to be set up in the larger municipalities. The children's state of health is to be monitored by a school doctor. Girls should be educated in domestic science during their last two years of schooling. Personal care is to be promoted via swimming, gymnastics, sports, and play. Technical colleges are to be established for those professions which are predominantly relevant within the school system."[400]

Similar to the awarding of civil service positions, those who show their interest and capability in academics are afforded the opportunity to pursue higher education. The state is expected to invest the necessary resources to care for the needs of the students, including those with learning disabilities so that every generation can offer more to the nation than the previous ever could. The specific programs, curriculum and trades that are to be utilized and encouraged will need to be determined for the specific time and place where it will be applied, in order to contend with the rapidly changing educational and political environment.

"We have the choice of making do without millions of men, who are irreplaceable in their national work and economic activities, because they are not yet mature enough for membership in such a community. From the start, National Socialism has maintained that man's behavior is merely a product of education, habit, and heritage; it can thus be relearned. For the child who is reared by our Volk is not born with any prejudices of standing or class; these are instilled in him. Only in the course of his life is this differentiation artificially forced upon him. And to remove this is our mission if we are not willing to renounce the building of a truly organic, sustainable, human community. And this mission we have taken upon ourselves and are beginning to implement in all spheres of life. At the age at which a child formerly was

judged old enough to be taught the differences in human existence, we begin with his education towards the community and we do not let go again."[401]

"Whatever education was begun in the family and continued in school and the party organizations is crowned in the army by the officer. The means of all education, however, can only ever be the ideology of the species, that is, National Socialism."[402]

National Socialism doesn't fear political science and the study of foreign political systems, but the indoctrination of students into such a system would be nothing short of treasonous.

"Further, changes are needed in our system of education. We suffer today from an excess of culture [Ueberbildung] Only knowledge is valued. But wiseacres are the enemies of action. What we need is instinct and will. Most people have lost both through their 'culture.' We have, it is true, a highly intellectual class, but it is lacking in energy. If, through our overvaluation of mechanical knowledge, we had not so far removed ourselves from popular sentiment, the Jew would never have found his way to our people so easily as he has done. What we need is the possibility of a continuous succession of intellectual leaders drawn from the people itself."[403]

Ideology without action is little more than communal rumination and offers little benefit to the nation without corresponding activity. It should be recognized that knowledge exists outside of the confines of expensive academic settings, which shouldn't be regarded as useless in comparison to the strictly academic.

"31. Freedom of instruction in the German universities, formation of a ruling class of men of character." [404]

CHAPTER 29

Housing

It should be abundantly clear at this point that National Socialism seeks a healthy, happy and progressive society through the use of every tool at its disposal. Ensuring that citizens are housed with adequate space for the needs of the family is an equal priority to the state as making sure that there is food on the table. The land of the nation belongs to the members of the nation and their descendants and should be administered in a way that sees to its development and preservation.

"A house! Why shouldn't a German have a house, a home for his children. The apartment in the city has taken a piece of the fatherland from the German. His own house and garden give him again a piece of Germany, and he has a right to that."[405]

"In German countries, however, the return to German land rights marks the beginning of the resurgence of our Volk. This is the only way for each family to possess their own home, and thus to have a share in the most beautiful thing there is in their homeland. A Volk who live freely upon free land are unconquerable."[406]

The National Socialist state must leverage the resources at its disposal, such as vacant and unused land, to house citizens in need of affordable accommodations.

"Systematic assistance in the spirit of land reform, via extensive support for the construction of small apartments, for the garden-city movement, and for all endeavours directed towards both by charitable associations." [407]

"The housing scarcity must be relieved through energetic action; houses must be granted to those who deserve them." [408]

"Removal of the housing shortage through comprehensive new housing buildings throughout the Reich by means of the new nonprofit Construction and Economic Bank to be created according to Art." [409]

Foreigners are strictly forbidden from owning land in a National Socialist nation to reduce the likelihood that outside influences could corrupt or otherwise disrupt the organic growth of the nation.

"Only members of the German nation may possess land." [410]

The house itself is considered protected personal property as "chattel property", stemming from a combination of both old European tradition along with basic reasonableness. This directly leads to the logic behind the transfer of the house, along with a reasonable amount of surrounding land to an heir which should not be interfered with by the state unless harm is posed to the nation in doing so. It is important to note the separation of land and domicile in the context of ownership, where the land itself that the house sits on is still ultimately national property.

"The old German land law had made indebtedness impossible to the extent that it exists today. In contrast to today, it distinguished strictly between those works which were of human hands and those which were gifts from the heavens. Moveable property, i.e., chattel property, was for example considered everything "that burns like a torch," which thus included the house (which is today counted as immovable property). On 23rd July, 1759, the lay jurists of the Breidenbracher Grund still maintained "that, in accordance with local land custom, stone and brick houses are also considered moveable property." [411]

"Money and soil are two concepts revealing different worlds. It is unnatural that a farm be split apart (since one thereby tears apart a living thing). It is equally unnatural that it be sold so that the proceeds can be divided among the descendants, that it be converted to money. Industrial developments of the nineteenth century destroyed this natural view in wide circles of the population, even including the rural population. This is where the "Farm Inheritance Law" of 15 May 1933 (the Farm Law) comes into play. It states that a farm may not be sold or split up without court approval, that it be passed down to the farmer's heir, who may only be a citizen of German or related blood. "Only he who is at home with the soil may pass it on to his heirs." [412]

CHAPTER 30

Agriculture

"The first necessity of all living things is food. If there is no possibility of satisfying this need, life cannot go on. Man also is subject to this law of life. From his first day he must be fed by the gifts of the earth, fruits of the field, and the flesh of animals. Vegetation and animal life are in turn dependent upon the nature of the soil and climate. The soil, which supplies food for a people, has, therefore, the greatest economic significance for men."[413]

Agriculture played a major role in politics when the NSDAP was still in its ascent to power for multiple reasons, such as the negative effects of the diktat of Versailles and the mass German starvation following British naval blockades. Due to improvements in production and transportation, a properly designed modern system would face few of the challenges that had to be contended with in the early twentieth century, when it comes to feeding the population.

"National Socialism will support and promote agriculturists through all means as the foundation of a powerful nation and of the nourishment of the population."[414]

Produce will always be needed by the nation and should be secured domestically to the greatest extent possible to ensure that the nation will always have food on their tables.

"In the Reich, as we hope to see it, the rights of Land shall be respected and there shall be an Agricultural Policy for Germany."[415]

"The land of Germany, acquired and defended by the German nation, must be at the service of the German nation, as a home and as a means of livelihood. Those who occupy the land must administer it in this sense."[416]

As previously mentioned, the land of the nation belongs to the nation itself, and thus all who live on its soil must care for it in a proper way that benefits the nation. National Socialism doesn't believe that a farm should be vacant while citizens starve, or that a house should be vacant while citizens remain homeless.

"Maintenance of an efficient agricultural class, increasing in numbers as the general population increases, is an essential plank in die National Socialist platform, because our movement considers the welfare of all our people in the generations to come."[417]

"To implement a proper nutritional policy, the following are required: Urban nurseries, dairies, and drying facilities for vegetables and potatoes; storehouses, orchards, slaughterhouses, and refrigeration facilities. Contracts with agricultural cooperatives for supplies of milk, fat, meat, and potatoes; livestock and fatstock to be raised in separate facilities and enterprises, or sourced from the countryside. Urban fishponds. Strict enforcement measures by market police. Promotion of the

consumer sector. The construction of municipal warming rooms, soup kitchens, feeding stations, and housekeeping schools."[418]

The needs and the agricultural capabilities of the nation will change with time and must be reevaluated in accordance with the spirit and intentions of National Socialism. Again, the question comes down to:

What is best for the nation?

"The clearance of tenement blocks and their replacement by small, residential houses with attached gardens will substantially alter the image of the small town: it will expand it."[419]

"No hard and fast rule can be laid down as to the amount of cultivation. From the point of view of our population policy we require large numbers of small and middle-sized farms. Farming on a large scale, however, has a very essential part to play, and, if it preserves a healthy relation towards the smaller businesses, it is justifiable."[420]

The determination of details such as the amount of land which the individual can justifiably claim as inheritance or for personal use must be determined using the specifics of the time and place of implementation. Family farms should never be discouraged, but it is important to recognize that with advancements in agricultural technologies and processes, the need for manpower and agricultural land will be less than what was needed in the twentieth century and due to this the specifics of the past will not suffice.

"The economic position of the farm is secured by a prohibition against mortgages and sales. A farm can only be regarded as an hered-

itary farm when it is capable of supporting a family and cannot be larger than 300 acres. In this way the measure furnishes a guarantee for the future, that as large a number as possible of medium and small farms shall be spread over the whole country."[421]

CHAPTER 31

Religion

"At the bottom of our hearts, we National Socialists are devout! We have no choice: no one can make national or world history if his deeds and abilities are not blessed by Providence."[422]

National Socialism protects religious expression, allowing the citizen full freedom to take up all religious practices, with the exception of those religious doctrines that directly harm the nation. The subject of religion can quickly unravel into theological disagreements which are very far removed from the scope and intentions of this publication. It is for this reason that I will not be diving into the specifics of every religion possible and weighing their individual merit through a National Socialist perspective, along with the possible moral or otherwise implications of their acceptance or rejection. Such a topic needs its own thorough examination to be adequately explored.

"27. Full freedom of religion and conscience.

28. Special protection of the Christian faith.

29. Suppression and exclusion of religious doctrines that go against the German moral

feeling and whose content bear a state and nation destroying character."[423]

"Nordic man knows that all folks and eras have a different concept of God according to their blood and level of culture. Hence he will always have the deepest reverence for all genuine religious expressions, because he knows that every honest religion bearing is directed at the one divine power."[424]

"Faith in the divine world order and the advancement of man is an expression of our worldview, but not yet this worldview itself."[425]

"But Aryan Europe is distinguished by the fact that it allows belief in God and everyone has freedom of religion."[426]

"The National Socialist Movement followed its inner instinct and arrived on a political basis at the same conclusions that had earlier been drawn by the important religious leaders of the German people as well as by our thinkers and glorious poets. We could achieve this goal because the National Socialist Movement was led by Germans and had come to life in a fight for freedom."[427]

"The National Socialist State has not closed even one single church, neither prevented church services nor infringed on the conduct of Mass. It has not imposed its views on any confession's church doctrine and faith. In the National Socialist State, man is free to seek absolution in the fashion desired.

However, the National Socialist State will relentlessly deal with those priests who, instead of serving the Lord, see their mission in propagating derisive comments on our present Reich, its institutions, or its

leading men. It will bring to their attention the fact that the destruction of this State will not be tolerated.

The law will prosecute a priest who implicates himself in illegal activities and he will be held accountable for these in the same manner as any other, ordinary German citizen. It must, however, be stated at this point that there are thousands upon thousands of priests of all Christian beliefs who attend to their clerical duties in a manner infinitely superior to these clerical warmongers and without entering into conflict with the established law and order. To protect these is the mission of the State. To destroy the enemies of the State is the duty of the State."[428]

Clergy do not rise above the law, and similarly they are just as subservient to the nation and the state as any other citizen of the country. Religious confessions are not given a free pass to harm the nation so long as it's done through a sermon or a holy text. Religious confessions that do not harm the nation are protected, while those that do harm the nation and the morals that live within it are to be routed out. The argument as to which religions will have what effect are secondary to this assertion, and again, are outside the scope of what is being examined here. National Socialism is not a religion in itself despite being based on the recognized divine principles of race and heredity. In no way is the implementation of a state mandated religion of any kind, be it folkish or Christian, ideologically consistent with this new Weltanschauung.

"Those who see in National Socialism merely the programme of a political party tend to question what such things are doing in it. Others believe us to be worshippers of Wodan and the like. Several times now in this work we have already emphasized that National Socialism con-

stitutes a Weltanschauung – namely, the German Weltanschauung." [429]

"National Socialism recognizes the divine origin and meaning of life. Its worldview strives for the complete overcoming of materialism in the German people and a renewal that leads to a return to the eternal in man and the divine powers as revealed in the values of race and people." [430]

"This is the most blatant denial of the existence of a divine world order. Belief in such a belief - completely independent of any denomination - is the religious basis of our authentic worldview as well as of the European peoples and cultures in general." [431]

"The future belongs to National Socialism since, like Christianity, it is founded on love, and reconciliation between high and low, rich and poor. Herein lies its special, creative, and effective power. Marxian Socialism, on the contrary, flourishes on class clash and hatred. It is anti-Christian and destructive." [432]

While not a religion in itself, National Socialism is undeniably a religious worldview, that without the recognized existence of a Creator and the divine separations He instilled, would be reduced to a soulless utilitarian system that contradicts the European spirit.

"A good gene pool is hence the prerequisite for a healthy folk, for healthy assets living in the folk. In this world, we cannot imagine any ideas without their realization within a folk community, for even the greatest genius comes from the folk and not the reserve, the folk from the genius. The faith in God as well and the concepts of time and space

receive their characteristic stamp through the folk, which is likewise determined by its gene pool."[433]

"This fight over Germany will only be finished when the last decent German has become a National Socialist and when the National Socialist Weltanschauung has such a firm footing in the nation that for centuries and millennia nobody except the NSDAP can make the claim to the spiritual leadership of Germany."[434]

National Socialism asserts that the characteristics of the people are dictated by blood and so too is their natural conception of God and religion. This ties directly into the unavoidable aspects of biological determinism, and the extent to which National Socialism recognizes its implications.

"Being a Christian means to love your neighbor as yourself! My neighbor is my blood and ethnic comrade. If I love him I must hate his enemy."[445]

"These attempts will never get beyond the formation of sects, and therefore will never achieve their purpose of engulfing our entire Volk – and not just individual circles of it – in a new religious wave which will liberate them from materialism. Instead, and regardless of all the good and honest intentions which are undoubtedly behind them, these efforts will only achieve one thing: that the already existing ecclesiastical turmoil, which is our misfortune, will be multiplied."[446]

Christianity is not only accepted by National Socialism, but also specifically protected as it has been so closely bound to the European way of life for well over one thousand years at this point. A Christian should not be accused of disloyalty simply for his faith alone, but

rather his words and actions. Likewise, those who are not of the Christian faith, should not be targeted for their faith provided the conduct of the individual and the faith they are practicing do not harm the nation.

"Never should the reproach come up that affirmation of a Christian confession must by itself mean a lack of patriotism. But the non-Christian also must not automatically be labeled as a destroyer of German tradition or as a desolate materialist and communist."[447]

The ultimate goal is not for the state to dictate religious life through the unnecessary manipulation or replacement of what's practiced, but rather to protect against that which is causing harm to the nation. A National Socialist has no foreign loyalty, even in a religious context.

"We will now briefly outline our ambition, which we term the "People's Church" [Volkskirche]. We are by no means considering the foundation of a new church, much less the replacement of Christianity with a renewed faith in Wodan."[448]

"When we now speak of a German People's Church, we have in mind an amalgamation of the two churches spread out across German lands. This would have to involve a renunciation of Roman centralism, the internationalist spirit, and the Old Testament, those fundamentally Jewish entities, and would also have to be the work of German priests, priests who love their Volk and are imbued with its spirit. Those who believe that they cannot free themselves from the influence of Rome should bear in mind that the papacy was once rescued from filth and squalor in the early centuries of its history by the German kings."[449]

"A prerequisite for the development of a German People's Church is the separation of church and state. Because this requirement is a matter of course with respect to our much broader objectives, we did not need to set it out explicitly within our Guiding Principles. A People's Church – as we have explained – represents a rejection of all centralism, and is hardly conceivable in association with the state." [450]

National Socialism will always seek to foster healthy relationships with outside institutions as long as it serves the interests of the nation, but will not permit it to the extent of foreign subversion.

"Similarly, the Reich Government, which regards Christianity as the unshakable foundation of the ethics and morality of the Volk, places great value on friendly relations with the Vatican and attempts to develop them." [451]

"That cannot be changed by attempts to prove that Hitler is "hostile to religion," using works by private, independent works by National Socialists, or by the poetic fantasies of Dietrich Eckart, whose conversations with Hitler never happened." [452]

Adolf Hitler directly claimed that the foundations of the ethics and morality of the nation is grounded in the Christian worldview, leaving no room for any claims that point towards Christianity not being accepted in a National Socialist state. Ideologicalically speaking, National Socialism recognizes the existence of a Creator along with the divine nature in which He separates the races by blood, but does not hold the recognition of such by the individual to be necessary. Religious confessions are however to be respected, provided they meet the aforementioned criteria. Those that cause divi-

sion over the acceptable religious practice of others are subversive no matter if they are Christian, Atheist or Polytheists, it is all judged as equally harmful no matter what the claimed intentions are behind it.

"Where does the NSDAP stand on the Christian worldview?
The NSDAP is grounded in the Christian worldview, without being bound to a particular denomination."[453]

"For the help and support of religious belief; however, National Socialism absolutely places in the foreground of its programme a belief in God and that transcendental idealism which has been destined by Nature to bring to expression the racial soul of a nation."[454]

National Socialism seeks to preserve the natural laws that were embedded into our race by the Creator through the rejection of any deviation toward foreign nature. In this way, all denominations of Europeans can come together and recognize the common ground shared between them to solidify unity and allow for brotherly discourse on religion.

"And I can tell those doubters something else, too, namely, that I am well aware of what a human being can accomplish and where his limits lie, but it is my conviction that the human beings God created also wish to lead their lives modeled after the will of the Almighty. God did not create the peoples so that they might deliver themselves up to foolishness and be pulped soft and ruined by it, but that they might preserve themselves as He created them! Because we support their preservation in their original, God-given form, we believe our actions correspond to the will of the Almighty."[455]

"That is our war! We are engaged in the greatest campaign of conquest in world history; in other words, we are making the conquest of our German Volk. That is the most splendid conquest there can be-if one has possession of a Volk which shares one mind, one heart, one will, and one action. If this conquest is successful, Providence will not withhold from us our earthly reward in other respects, either. We National Socialists view this as our tremendous, great task, the most splendid mission there is, the most wonderful battle we can imagine. Anyone who has once found access to this world of ideas will be infinitely and richly rewarded."[456]

It is crucial to note that the determination of acceptable behavioral limits that are placed on the individual in regard to religion are done to protect the wellbeing of the nation, as made abundantly clear across many relevant sources. National Socialism serves and protects the nation above all else, not a specific faith or denomination. Therefore, when determining what is or is not acceptable in a National Socialist country, the question must be posed:

"How does it impact the nation?"

CHAPTER 32

Honor

Without honor, National Socialism would simply not work because it relies too heavily on the maintenance of a stable societal fabric that can only be constructed in a people who have consistent moral principles. Since National Socialism posits that a people's inherent morality is dictated by blood, thus too is the conception of honor within a nation.

"Our National Socialist world view with its laws of life and blood rests on honor, the socialist idea of voluntary service for the people and the striving for purity and higher development of our blood develops from honor."[457]

"Honor is the inner law, the conscience, which dictates all our actions and our attitude towards the national community."[458]

"The return of German honor. Without honor, one has no right to life. A nation that has pawned its honor has pawned its bread. Honor is the foundation of any people's community. Losing our honor is the true cause of the loss of our freedom."[459]

"Certainly, honor is the virtue within us that is most closely related to the eternal, to the "spark in the soul". From it develop all those other values that move our life: duty, justice, truthfulness and heroism. For if we want to conceptually define honor, then we must find that this is hardly possible. Honor has this in common with the concepts sacredness, eternity and omnipotence. The honor of the individual can only receive its basis from the folk, because it, as we have seen, is divine will and mission." [460]

National socialism recognizes that there is more to life than the physical necessities of existence, for we are not simply beasts, but rather honest men of good virtue.

"You live by honor, not by bread. Slaves believe that they only need food and drink to live. The free man knows that he needs honor first of all.

Your honor is your standing with your comrades and fellow citizens. It is just as much your standing with yourself.

To be honorable is to be courageous. To be honorable is to be selfless and loyal. To be honorable is to be in control of oneself. He who does great things for his fatherland is honorable." [461]

The loss of the national expression of honor comes alongside the national loss of culture and adherence to racial principles, naturally leading to political and social decline.

"A people that in its own life [volkisch] has lost honor becomes politically defenseless, and then becomes enslaved also in the economic sphere." [462]

"The Labour Service school must give the youth of our nation the necessary civic training by inculcating a sense of duty and honour towards the nation and a feeling of social responsibility towards the community."[463]

Honor is a basic moral value that cannot be abandoned in favor of individualistic and antisocial behavioral patterns in any society that hopes to maintain even a moderate standard of living. A race's concept of honor is based primarily on the shared perception and attributes offered by blood, providing a readily apparent explanation for why standards of conduct are so difficult to control in racially integrated nations.

"In all times in Germany, loss of honor was always considered the greatest shame and humiliation, and the worst treason. The loss of honor is the loss of one's own deepest essence. There have been times and folks that had no understanding for the concept of honor, they only knew moral action under the whip or an action of pure selfishness. We Germans are happy and proud that the Creator has given us honor as the guidelines of our life and as the highest moral property at the same time. We are happy that National Socialism has again led us back to this moral basic value."[464]

CHAPTER 33

The Suppression of Filth

National Socialism supports the suppression of all influences that harm the wellbeing of the nation, which ranges anywhere from pornography to a disingenuous press. It's important to remember that harmful influences that hold a foreign spirit do not necessarily need to originate outside of the confines of the country, and should nonetheless be suppressed when necessary. National Socialism stands for a healthy exchange of ideas, not a destruction of dialogue or academic intrigue.

"30. Suppression of all harmful influences in literature and the press, stage, art and cinema."[465]

"35. Reform of the press system. Suppression of all press instruments that contravene the concerns of the German people. The strictest responsibility for all news that is falsely or tendentiously distorted."[466]

The press is bound to the morality of the nation, where foreign morality and carefully presented information intended to mislead the populace is entirely rejected. A sovereign nation cannot be expected to endure such moral, cultural and political attacks from

within its borders without reprisal, so the eradication of such filth is sought.

"In a National Socialist State, the Press has not the task of expressing individual opinion against the whole, and of voicing a "public opinion" which is really non-existent. On the other hand, it has to represent the community view against the individual, and to make this comprehensible to those who do not know it."[467]

"As in the case of foreign politics, National Socialism has its own conception of Press politics. Just as we believe that world peace can only be assured by the existence of free, sovereign and happy States, so do we also hold that world economy can only prosper on a basis of healthy national economies. In the same way, we are of the opinion that only a morally and economically healthy national Press can be the basis of international Press co-operation."[468]

CHAPTER 34

Crime

"The Government desires to give effective protection to the community as well as to the individual against the activities of the criminal element and has taken suitable steps to ensure that chief attention shall be paid to the interests of the community when the penalties to be inflicted are fixed."[469]

Crime within a National Socialist state is less of a concern than in modern integrated nations, which may feel like a foreign concept to those who know nothing more than disunity and intentionally orchestrated chaos. A criminal code will be needed and must be upheld to the letter so that all who transgress are held to the same standards regardless of status or other distinctions. The criminal code of a National Socialist state should be constructed in such a way that maximizes both societal cohesion and protection in a manner that properly aligns with the instincts of the race. The specifics of such are well outside the scope of this publication, but will need to be determined at the point of the inevitable societal renaissance.

"To the criminal his punishment!". To each his own, to merit its crown, to every orderly and honorable work its adequate payment, to every special performance its higher remuneration, to every poor per-

son and every person who has fallen innocently into distress sufficient help from public funds, but equally to all those who act against public morality and economic respectability - the deserved punishment."[470]

"The slogan: "The little rogues are hanged; the big ones are allowed to go free" should not be proved right. The National Socialist state will, on the contrary, in the case of the determination of the punishment, take into consideration the fact of the small rogues' being seduced as a very mitigating one and, on the other hand, bring the big criminals against the German people to justice with the total strictness of the law."[471]

CHAPTER 35

Firearms

"At that time we called on the masses of the people not to surrender their arms, for the surrender of one's arms would be nothing less than the beginning of enslavement. We were called, no, we were cried down as, 'agitators.' We were the first to say that this meant the loss of Upper Silesia. So it was, and still they call us agitators."[472]

Despite what many believe, National Socialism seeks an armed and well trained population so that the blood and values of our ancestors can be properly defended. Outside of the overt doctrine and well known actions taken by the NSDAP in loosening gun restrictions leftover from the Weimar government, it is not a difficult ideological leap to make once the foundations of National Socialism are firmly grasped. Nations without the means to defend their natural right to self determination will face certain enslavement by foreign forces, which poses an existential threat to the people.

"Disarming decent people has never prevented attacks by less pleasant sorts, and they have never given up their weapons, but rather only decent citizens."[473]

CHAPTER 36

The Youth

National Socialism recognizes the importance of the coming generations and seeks to provide them with an ever improving standard of life so that they may grow into something greater than what their predecessors could.

"We will secure our future by the method of new generations who, children today, men tomorrow, ancestors of a new generation the next day, inseparably link us with the past and the future. National Socialism considers these bonds and therefore family and children to be essential elements in National Socialist lifestyle."[474]

This generational improvement means that we can facilitate the development of better National Socialists over time, which is crucial to providing our descendants with a proper standing in an ever changing world.

"Offspring will be born who achieve a better and higher form of National Socialist German than we. For National Socialist children will come from National Socialist parents, and from a new youth will come the new following and the new leadership that will ennoble the whole German folk."[475]

"26. The education of the youth into physically healthy and intellectually free men according to the great traditions of German intellectual life."[476]

CHAPTER 37

Women

National Socialism deeply values the women of the nation and respects the natural roles that they are needed to fulfill. Women are encouraged to pick up the fight for their race in a way that is consistent with both the needs of the nation and with their individual capabilities.

"For this reason we have integrated woman in the fight of the völkisch community in accordance with the decrees of Nature and Providence. To us, our women's movement is thus not something which inscribes on its banner the fight against man as its program, but rather something which takes up in its program the mutual fight together with man. It is thus that we have strengthened the new National Socialist Volksgemeinschaft, thus that we have gained, in millions of women, the most loyal and zealous fellow fighters. Female fighters for a life together in the service of together preserving our life. Fighters who fix their gaze not upon the rights which a Jewish intellectualism pretends to offer them, but upon the obligations which Nature has burdened upon us all."[477]

"You know that the National Socialist movement is the only party that keeps women out of daily politics. This arouses bitter criticism

and hostility, all of it very unjustified. We have kept women out of the parliamentary-democratic intrigues of the past fourteen years in Germany not because we do not respect them, but because we respect them too much. We do not see the woman as inferior, but rather as having a different mission, a different value, than that of the man. Therefore we believed that the German woman, who more than any other in the world is a woman in the best sense of the word, should use her strength and abilities in other areas than the man."[478]

A woman's role is not that which foreign influences assert, but rather what nature asserts. The protection of the weak and physically incapable is a European trait that should be fostered and taken to heart by the National Socialist. One of the major roles that women hold in a nation seeking to progress is the refrainment from miscegenation. Additionally, women are expected to teach the next generation of women how to carry on their part in both the family and national tradition, similar to how men are expected to do so for young men. Likewise, men have the natural obligation to protect the nations women from foreign influences seeking to physically impose their will through rape or other means. The very soul of the race relies on the protection of these bloodlines that can only be passed on by our women. Below, Kurt Schrey directly asserts that the protection of racial purity results in the protection of the individual offspring from foreign spiritual characteristics, further supporting the notion that National Socialism understands religion to spring from the genetic pool.

"German women and girls were frequently the victims of the violent lust of these occupying soldiers, and then bore unnatural bastards. Such creatures are to be regretted not only because of their physical de-

formity. Their souls also suffer under the mixture of spiritual characteristics that do not fit together, but rather contradict each other."[479]

"The training of mothers is animated by the spirit of national solidarity and by the conviction that they can be of very great service to the nation and the State. The object of such training is to develop the physical and intellectual efficiency of mothers, to make them appreciate the great duties incumbent upon them, to instruct them in the upbringing and education of their children, and to qualify them for their domestic and economic tasks."[480]

"Women, especially, must again become the custodians of the family traditions. It is therefore very gratifying to see that the various women's organisations make it their special business to teach young girls to be conscious of their responsibilities, just as the corresponding men's organisations endeavour to foster the same spirit in men and youths."[481]

CHAPTER 38

Family

"To render the individual fit for self-help, we must strengthen the family and the community spirit that animates it. The family, and not the individual, is the fountain-head of the nation's strength. The family is the carrier of the characteristics bequeathed from one generation to another and is the source from which each of its members continually derives additional strength."[482]

The family is recognized to be a very important aspect of National Socialism in multiple respects, from the safeguarding of genetic composition to the handing down of cultural traditions. It is understood to be one of the most important binding elements of the nation, and as such it must be insulated from foreign ways of life that prove detrimental to its proper composition.

"The cause of this degeneration was believed to be connected with the economic conditions. It was not realised that the family is the nucleus of the State and that, without it, there can be no healthy political or economic conditions at all."[483]

"Two conditions must be complied with to make the family strong: first, the parents must be enabled to resume those duties towards the

family which they tended to neglect during the time of economic distress and during the vogue of woman's emancipation; and second, the family must be made fully efficient again in the hygienic and educational sense."[484]

Section Five

CHAPTER 39

The Purpose of the Economy

"We are on the side of labor and against finance. Money is the measuring rod of liberalism, work and accomplishment that of the socialist state. The liberal asks: What are you? The socialist asks: Who are you? Worlds lie between."[485]

The ultimate purpose of a national economy is the fulfillment of the needs of the nation. National Socialism always prioritizes the wellbeing of the nation before financial return because it is recognized that the economy itself is a supplementary system which only arises to assist the community. As National Socialists, we don't care about how much money you've accumulated, but instead who you are as a person. This stands in direct opposition to the common capitalistic metrics that are used to determine an individual or society's value.

"The task of commerce is, in the first place, to serve the national economy through the secure, quick and cheap transfer of goods and persons to the places of use or work. The question of profitability comes only

in the second place in a state enterprise, or it is only a question of tariff policy."[486]

"I do not see the economy as some sort of way of making money, rather I want an economy that will strengthen the people, make them healthy and powerful."[487]

"The fulfillment of demand is the task of the national economy – not profitability, which is today almost solely decisive in the production of goods. With this fundamental attitude of National Socialism, we enter in definite opposition to the basic economic ideas of the capitalist state."[488]

"The task of the national economy is the fulfilment of demand and not the attainment of as high an interest-yield for loan capital as possible."[489]

"Even here the core of the question is once again: Not profitability, but the fulfilment of demand is the first task of the economy."[490]

"Work no longer serves as a value-creating means for the national community, but only for self-interest. The economy develops independently of the people and the state into an independent entity that only has the purpose of accumulating gold."[491]

A nation's economy can either empower the people to develop through allowing for the efficient arrangement of national energy or guarantee the enslavement of the masses through the manipulation of markets.

"Economics is a secondary matter. World history teaches us that no people became great through economics: it was economics that brought them to their ruin."[492]

"Your view is simply nonsense, something that one can say only if one is a dolt paid by the Jew, or a bourgeois idiot. Politics, not the economy, determines the fate of a people. Healthy politics leads to the necessary economic policy. A sound economy not based on strong politics is unthinkable."[493]

"No improvement can be brought about until it be understood that economics play only a second or third role, while the main part is played by political, moral and racial factors. Only when this is understood will it be possible to understand the causes of the present evil and consequently to find the ways and means of remedying them."[494]

National Socialism expects the state to see to the best interests of the nation at all times and the realm of economics is no exception. Due to this obligation, the state must protect the nation from private business which results in harm to the nation. This is a point of contention among many where they see the guidance of private enterprise away from that which harms the public to be a sign of an overbearing dictatorship that is dismissive of freedom. National Socialism understands life and success to be bound to the healthy progression of the people, not simply connected to the aimless concentration of material wealth. It is therefore argued that true freedom can only exist outside of the artificial confines dictated by international money powers.

"It is the duty of the National Government to provide the necessaries of life and not to secure the highest possible profits for Capital." [495]

"This means that the State is not concerned with economic conditions as long as they do not conflict with the welfare of the nation. The principle of private initiative has been maintained. However, where it seem necessary to bring business into line with the welfare of the nation, the State will not hesitate to intervene and direct business into the desired channels." [496]

Private initiative is encouraged and protected by the National Socialist economic model until the aforementioned point where the state is obligated to intervene. A true comparative analysis would be outside of the scope of this publication, but it should be noted that both state protection over private economic initiatives and the inclusion of property rights directly contrast other systems that share the term "socialist" or are often mistakenly grouped in with National Socialism as a singular economic model, such as Marxism.

"National Socialism rejects all sorts of "socialization or nationalization" in the Marxist sense. Our economic ideal demands as large a number of economically free existences precisely in the medium and small businesses." [497]

"Here all action shall be governed by one law: the Volk does not live for the economy, and the economy does not exist for capital, but capital serves the economy and the economy serves the Volk! In principle, the Government protects the economic interests of the German Volk not by taking the roundabout way through an economic bureaucracy to be or-

ganized by the State, but by the utmost promotion of private initiative and a recognition of the rights of property.

A fair balance must be established between productive intention on the one hand and productive work on the other. The administration should respect the results of ability, industriousness and work by being thrifty. The problem of our public finances is also a problem which is, in no small part, the problem of a thrifty administration."[498]

National Socialism doesn't seek to control what the average citizen chooses to do with the capital that was earned from their labor. Additionally, the broad federalization of business is not sought, but rather a healthy mix of private and state companies that come together to serve the best interests of the nation.

"The economic political principle: The task of the national economy is the fulfilment of demand and not as high a profitability as possible for loan capital.

8. National Socialism fundamentally recognizes private property and places it under state protection.

9. The welfare of the people however draws a limit to the immoderate hoarding of wealth in the hands of individuals.

10. All Germans form a work community for the promotion of the common welfare and culture.

11. Within the scope of this general work obligation of every German and with fundamental acknowledgement of private property is allowed to every German a free possibility of acquisition and free disposal of his work income.

12. The healthy combination of small-, medium- and big businesses in all fields of the economic life, thus also in agriculture, remains upheld.

13. Gigantic enterprises (corporations, syndicates and trusts) will be combated.

14. Usury and racketeering, as well as ruthless enrichment at the cost and harm of the people, will be punished with death.

15. The introduction of a year of compulsory work for every German."[499]

A critical point that must be noted when discussing National Socialist economic theory is the connection between morality and the economy for two reasons. Firstly, it has already been established that national morality originates from the blood which composes it, making it a unique racial characteristic. This means that the function of the economy will also be unique to the race as it will need to follow the standards of the people it serves. Therefore, the properly structured European economy will never look the same as that of a foreign people, giving further evidence that National Socialism is a system which can only be truly adopted by genetically European nations. Secondly, the inclusion of morality perfectly sums up the spirit of National Socialism which holds everything up to ideological standards that deviate from the capitalist interpretation of success and fulfillment.

"In a healthy economic body morality and national economy cannot be separated. Otherwise the economy suffers in the most severe manner, especially with respect to the most honorable task of every economy – the fulfilment of demand."[500]

"National Socialism has now reestablished the natural order of things in the economic sphere. It has restored the creative forces of our people and made the resources and products of our own territory the basis of the German economy." [501]

The need and extent to which international economic cooperation takes place must be determined based on both the global politics of the time, as well as the resources that are in demand by the nation. It is important to remember that National Socialism ultimately seeks to fulfill the needs of the nation through domestic production, with excess being used to generate revenue that can be used for the development of the nation.

"The trade and prosperity of a country as well as its intellectual and cultural life depend on a flourishing world trade to such an extent that we must never tire of stressing the need for international economic co-operation." [502]

CHAPTER 40

The Role of the State in Economics

Nothing can be held onto without physical means because the forces of a lower nature will always claw at growth using means that can only be staved off with violence. National Socialism recognizes that a society's safety and economic stability is not dictated by its moral character, but rather by the young men ready to kill and be killed for their people.

"NO ECONOMIC POLICY IS POSSIBLE WITHOUT A SWORD, no industrialization without power. Today we have no longer any sword grasped in our fist-how can we have a successful economic policy?" [503]

In industries that are critical to the nation, the state may see it best to assist or directly incorporate private businesses to ensure that the national economy is capable of fulfilling its obligations to the people. Additionally, private monopolies are to be either dissolved or incorporated under the control of the National Socialist state in order to protect against powerful private entities that could negatively impact the proper management of the nation.

"I have already emphasized that National-Socialism adheres to the principle of private initiative. However this does not prevent the State, if it seems necessary, from relieving private business of some of the risk it runs in undertaking certain projects." [504]

"The private economy can never be wholly or violently abolished, yet all forms of social property should exist alongside it and be increasingly expanded. We advocate unconditionally for all large-scale capitalist enterprises which constitute private monopolies to be transferred into the possession of the state, province (völkisch self-governing bodies), or municipality." [505]

"The companies engaged in such production in Germany are private firms; their profits however, have been guaranteed by the State to a certain extent, since their products are of great importance for the economic policy of the State." [506]

"In some fields the State itself has gone into production, and has for this purpose made capital investments. The principle that business is to be left as far as possible to private initiative does not mean that the State cannot engage in economic activity in certain fields of production and under certain specific conditions. This is the case, for example, in the field of iron ore production." [507]

The National Socialist state cannot be controlled by capital because the capital recognized by the state is only permitted to be used as a tool to improve the nation at the state's discretion.

"The State is not a plantation where the interests of foreign capital are supreme. Capital is not the master of the State, but its servant.

Therefore the State must not be brought into dependence on international loan capital. And if anyone believes that that cannot be avoided, then do not let him be surprised that no one is ready to give his life for this State." [508]

"Seventeen million proletarians are at the mercy of capitalism, which controls all the means of production. They are forced to sell their only capital, their labor, at the lowest price. They thus, and rightly, feel left out of a people, a state, or a nation that silently tolerates such a situation. Under such conditions, the inner unity of a people collapses. The people separates into two parts, one that wants to protect this state, and one that is against this state. Such conditions rule a people out as a force in the larger course of history." [509]

Below, Dr. Goebbels succinctly sums up state involvement in the nation's economic affairs, leaving very little need for additional commentary on the matter.

"Not only German workers lead the German labor movement. There are also former members of the bourgeoisie who have overcome it, renegades who fight not from envy, but rather because of hatred against a class that brought Germany to the edge of the abyss. They did not come to the proletariat to become bourgeois, but rather from a deep sense of responsibility, having found the way to a creative growth of the strength of the people." [510]

"1. Everything that nature gave to the people: territory, rivers, mountains, forests, treasures under the earth and the air above, everything belongs in principle to the people as a whole. Should a people's comrade own these goods, he must feel himself obligated to the state as the administrator of the people's possessions. If he administers them

poorly, or to the harm of the community, the state has the right to take these possessions from him and make them once again the possession of the community.

2. Production, in as far as it requires human strength, abilities, inventiveness, entrepreneurship, and genius remains the possession of the individual. The state guarantees that those contributing to production, whether physically or mentally, share in the ownership and profits.

3. Production that is essentially completed, which no longer requires strength, ability, inventiveness, entrepreneurship and brilliance (e.g., the transportation system, trusts, conglomerates) will be brought back to state ownership.

This closes the great circle of production, and it once again includes all productive workers. In implementing this demand, we free labor from the chains of wage slavery. The result will be a free people with a free economy on free land: the people's community."[511]

CHAPTER 41

State Solutions

"Thus it is the task of the National Socialist leadership of the state and the economy to thoroughly investigate whether requisite raw materials, fuels, etc., can be manufactured within Germany."[512]

The best way to ensure the necessities of the nation are met is by focusing efforts on improving domestic production, starting with the most critical products first. This has the added benefit of insulating the nation from parasitic entities that seek to enslave markets and force governmental submission through the manipulation of critical resources and the markets that surround them.

"First, the securing of supplies of raw materials for industry. All measures serving this aim are included in the Four-Years-Plan the aim of which is to make Germany as independent as possible of imports by increasing domestic production.

Second, an increase in domestic agricultural production with the aim of making Germany, as far as possible, self-sufficient in the field of foodstuffs."[513]

One of the primary actions taken by the National Socialist state to stabilize the economy is the rejection of unearned income and those who would rather stack money at the expense of their community, than to become a member of it. This goes hand in hand with the abolition of usury and other capital derived from unproductive sources.

"They do not run on railroad tracks, they do not mine coal, they do not produce food or goods, they do not make money and earn no money. They serve only to earn interest. If we had a true German state, all German shares of stock held by Jewish banks would be declared worthless, treated only as scraps of paper, and a government of national labor would be established in Germany. Since we do not have such a state, we must be content with the blessings of being a Dawes colony. We have no national property, no national capital, meaning property and capital that belongs to the people, to the nation. Instead, everything is administered by an international bank syndicate. National capital does not act internationally, but rather international economic hyenas act internationally with it." [514]

Through the reduction of taxes and the stabilization of the price of goods, the state can dramatically improve the purchasing power that the labor of the average citizen affords. Additionally, the state can leverage tariffs to encourage the purchase of domestic products over foreign ones, allowing the national economy to grow, while stopping the gradual creep of foreign finance into the nation, protecting national sovereignty.

"There are four special groups of indirect measures:

1. Regulation of taxes, especially reduction of taxes...

2. The second means of indirect regulation of production is price policy. This can take place in two ways: by a reduction in costs and by an increase in, or guarantee of, sales prices....

3. Closely related to this price policy is tariff policy, the utilization of which is necessary where domestic goods compete with foreign products...

4. The last method of indirect regulation of production is the prohibition of new private issues on the capital market..." [515]

Initiatives funded by the state to encourage the consumption of local and seasonal produce assist in guiding the consumer to the purchases that improve the nation's standing. This is a timeless concept that can be adapted at any point after an analysis of the nation and the circumstances necessary for its survival and growth.

"However, I would like to emphasize that these are not the only goods which may be consumed, but the public is to be educated to adjust its diet to conform more or less with the fluctuations in the supply of certain foodstuffs." [516]

The state should step in to seize land and businesses that are working contrary to the best interests of the community in a way that causes harm. Accompanying this is the restoration of honor in business and daily life where the businessman can make income while fulfilling his role in the nation's economy.

"If point 17 of the Programme contains a clause which envisages a free dispossession in special circumstances, by this was only meant, as Adolf Hitler proclaimed on April 13, 1928, the "creation of legal possibilities of confiscating if necessary land that was acquired in an illegal way or not administered according to the viewpoint of the welfare of

the people. This is directed thus mainly against the Jewish land speculation companies". This clause was therefore designed only for the protection of the native population." [517]

"In short therefore the economic policy of National Socialism will work towards removing a basically false concentration of economics on profitability and for that reason to restore to honor the only right and reasonable task of national economics: the fulfilment of demand.

This does not in any way exclude income and profit for the trader, factory owner and the honest businessmen; on the contrary, in no way should difficulties be created for the justified striving for earnings so long as this striving is contained within the scope of the public interests." [518]

"23. The sharing of all people engaged in productive enterprises according to
performance and age in the revenues of the work with an accompanying share in the
responsibility for the fulfilment of the national economic tasks of the work.
24. The confiscation of all war- and revolution-profits not based on honest work as well
as of property acquired through hoarding and usury and their use for the
development of social insurance." [519]

"The radical will of the disenfranchised German worker for property rights, therefore yielding him co-ownership of the plants in which he works, as well as propriety ownership of land, in order to settle him [i.e security of housing] and safeguard him in his old age." [520]

Ultimately, the state must keep in mind the true objective of the economy and seek to protect it with physical might if need be.

"Now, as soon as mankind abandoned the original economic forms of individual economy in the family and moved to more complicated economic forms through division of labor and had formed great state communities, there intervened between production and consumption something new — trade and commerce and the financial system." [521]

"It rests upon the realization that the collapse of an economy always has as its forerunner the collapse of the State and not vice versa; that a prosperous economy cannot subsist if it is not backed by the protection of a prosperous, powerful State; that there would have been no Carthaginian economy without a Carthaginian fleet and no Carthaginian trade without the Carthaginian army; and that, in our modern age-when things get rough and the interests of peoples clash-it is natural that an economy cannot exist unless the all-powerful, determined political will of the nation is standing behind it." [522]

CHAPTER 42

Productive capital

"One earns merit through service. Men are distinguished by the results of their labor. That is the sure sign of the character and value of a person. The value of labor under socialism will be determined by its value to the state, to the whole community. Labor means creating value, not haggling over things. The soldier is a worker when he bears the sword to protect the national economy. The statesman also is a worker when he gives the nation a form and a will that help it to produce what it needs for life and freedom." [523]

Productive labor is that which is earned by the work of the individual, rather than the accumulation of interest or from the labor of another man without adding value to the end product. The value of different forms or labor is to be determined by the extent to which it helps the state, and thus too the nation. All who are contributing energy to the extent of their capability gain the highest honor a citizen can hold, the true socialist spirit.

"Productive labor needs to be safeguarded against competition from the moocher, whose entire focus is directed towards the acquisition of unearned and effort-free income." [524]

"Private property in itself is not malign, insofar as it arises from one's own honest labor, serves labor, and is limited in size so as not to damage the common good. We reject, however, all forms of unearned income, such as ground-rent, interest, and usurious profits squeezed from the misery of one's fellow man. Against them we stridently advocate the value of productive labor!" [525]

"Yes, we call ourselves a workers' party! That is the first step. The first step away from a bourgeois state. We call ourselves a workers' party because we want to free labor, because for us creative labor is the element that drives history, because labor to us is more than possession, education, class, and family origin. That is why we call ourselves a workers' party!" [526]

The type of work that an individual leverages to serve his nation is irrelevant, regardless of the specific occupation he takes up or the social status that accompanies it. The work you complete either creates value or does not, which is the fundamental difference between capital that is the product of unproductive means or productive means. This sort of productive labor that feeds into the growth of the nation is understood by the National Socialist to be a duty and an honor, as well as an absolute prerequisite to the adherence of the Weltanschauung.

"Anyone who creates value is a creator, that is, a worker. We refuse to distinguish kinds of work. Our only standard is whether the work serves the whole, or at least does not harm it, or if it is harmful. Work is service. If it works against the general welfare, then it is treason against the fatherland." [527]

"It is also true of the peasant, who with the sweat of his brow wrests nourishment from Mother Earth; the forester, who tends the trees and animals of the woods; the teacher, who plants the seeds of everything good and beautiful in the child's soul; the public official, who labors for the common good; the tradesman or the worker at the loom, lathe, workbench, or vice, who continuously muses over how this or that technique could be improved; the anxious housewife – they are producers all!" [528]

"Work is not mankind's curse, but his blessing. A man becomes a man through labor. It elevates him, makes him great and aware, raises him above all other creatures. It is in the deepest sense creative, productive, and culture-producing. Without labor, no food. Without food, no life." [529]

Through tapping into the Europeans deep calling to build, and reinforcing it through social and educational means, labor that benefits the nation and the honor that comes from its completion will become desirable by the population. This represents a major milestone in the alignment of the nation and is certain to offer stability to the nation's economy in ways that mammonistic systems cannot.

"That is what the German worker must do. At the end, however, is the most beautiful reward: a free Germany filled with creative labor." [530]

"We want the Germany of labor. What does that mean? We want a Germany in which labor and accomplishment are the highest moral and political values. We are today a workers' party in the best sense of the word. Once we have taken over the state, Germany will become a state of labor, a workers' state." [531]

The difference between productive and unproductive profit is the only class struggle that National Socialism recognizes.

"Big capital has not created the means to large-scale progress; rather big capital has grown from labor! All capital is accumulated labor. Big capital is in itself unproductive, because plain money by itself is a thoroughly unfruitful thing. From mind, labor, and available or already developed raw materials or mineral resources, values are produced and goods are manufactured - through labor and only through labor." [532]

"The party further declares that it stands upon the ground of class struggle, insofar as this is understood to mean the confrontation between productive labor and unearned income. This struggle, however, should not be decided through social revolution, but instead should be decided by way of reforms for the benefit of productive labor." [533]

CHAPTER 43

Speculative Capital

"Interest is that form of unearned income which is associated with the possession of money. It is entirely similar to ground-rent, and can be traced back to the exact same root causes: the indispensability of money in a monetary-based economic order, coupled with the simultaneous (or at any rate approximate) non-renewability of monetary materials, which since time immemorial have consisted of precious metals."[534]

Interest is a form of speculative capital which is entirely unproductive in that nothing is actually created throughout the process leading to its accumulation. National Socialism rejects all middlemen who add no value to the process, but rather increase the cost through their involvement. If they were a useful entity then they would logically have to contribute to the process, offering productive value.

"Interest, the effortless and endless influx of goods based on the mere ownership of money without any addition of labor, has caused the great money-powers to grow. Loan-interest is the diabolical principle from which the Gold International was born."[535]

"The abolition of enslavement to interest on money signifies the only possible and conclusive liberation of productive labor from the hidden coercive money-powers."[536]

"The abolition of enslavement to interest is the radical means for the final and permanent healing of our public finances. - The abolition of the interest-community means the possibility of renouncing oppressive direct and indirect taxes, because the state-owned businesses, especially after the socialization of further suitable sectors (inland navigation, electricity, air-traffic, etc.), will give sufficient surpluses to the public coffers to support all social and cultural tasks of the state."[537]

CHAPTER 44

Loans

"The avalanche-like growth of loan-capital surpasses all human capacity for calculation, through eternal, endless, and effortless income from interest, and from interest on interest." [538]

National Socialism doesn't entirely reject loans, only those that add to the mountain of interest which is intentionally formulated to result in debts that are not repayable. This constitutes unproductive capital, and when interest is demanded, it is also usury. If loans are to be issued they are to be done so without interest through the state bank in order to protect the sovereignty of the individual from foreign money powers.

"If the loan strengthens the debtor in his economic work capacity that he could make considerably greater profits one can consider this as an act of fairness or gratitude if the debtor gives the creditor, apart from the return of the money, also a certain share of his profits. This conception of private monetary and credit economy rules the entire Middle Ages, it formed the core of the Church's doctrine of interest. The demand of interest was considered as usury." [539]

"We do not in fact want anyone to lend his money anymore. Credit was the trick, was the trap, into which our economy entered, and in which it is now helplessly ensnared. If the folk really urgently needs greater capital, then it gets the needed moneys interest-free at the central state treasury, with only repayment required."[540]

CHAPTER 45

Currency

"In other words: a pure exchange economy is quite impossible in a developed national economy with an extensive division of labor. An exchange intermediary is therefore indispensable. In the most general form this exchange intermediary must be a generally recognized record, protected by the state, of the productions of the national economy; one must also be able to buy something with these records and everybody must be obliged to provide his commercial products for this exchange money."[541]

Currency is necessary in any society that has developed beyond rudimentary exchange systems. The division of labor within a society greatly increases productivity to the level which is necessary to provide a modern standard of living for the nation, but also solidifies the need for a standard and stable currency. National Socialism limits the issuing of currency by all parties, except for the state directly. This allows for the defense of national interests through the safeguarding of the reigns that could easily be taken to mislead and enslave the will of the nation.

"The right to issue notes will thereby be exercised exclusively by the state. Such an issue of notes can occur only after an ordinance of the

Ministry of Finance and only against complete coverage. Here in this connection is to be resolved the great task of the stabilization of our currency." [542]

Gold, or any other commodity for that matter, does not have a fixed value and is subject to the exact same artificial market manipulations as everything else. The National Socialist economic model recognizes labor as the only proper backing for the state's currency.

"The fact that it was made the basis for national currencies, and therefore a very specific price was set for it, does not actually confer upon gold a fixed or intrinsic value; instead it remains a commodity like any other. If today one were to switch to a different monetary material – platinum, for example – then the price of gold would immediately fall, just as it did for silver in its day after it had finished playing its part. Intrinsic value is, therefore, a self-delusion!" [543]

"For us, gold is not a measure of the value of money. Our foundation is German labor and confidence in the Führer.

The relationship between money and goods must be balanced. In other words, the value of money is determined only by what is produced. Given the economic reorganization, it is clear that the individual cannot think only of his own good. All economic activity must be organized and led in a way that serves the needs of the community." [544]

"We have divested money of its phantom-like traits and assigned to it the role it deserves: neither gold nor foreign exchange funds, but work alone is the foundation for money!" [545]

"Through intensive enlightenment of the people, it is to be made clear to the people that money is and should be nothing other than a voucher for completed labor; that while every highly developed economy of course has need of money as a medium of exchange, the function of money also ends with that, and in no case should money be lent a supramundane power to grow of itself by means of interest, at the expense of productive labor." [546]

The appearance of the token of exchange that is currency is irrelevant, and can take any form that the state sees as necessary to regulate the exchange of labor and goods.

"The customary explanation: 'Money is a means of exchange' is in no way false, but it does not exhaust the question. It is a task of money, and indeed its most important one, to mediate the exchange of goods. But this task is fulfilled also by other things like the tea-packets of the Chinese, the cowry shells of the negroes, etc. The innermost essence of the money dispensed by the state today, as well as of the money surrogates, is that they are tokens – one could also say vouchers – of some work performed by other persons." [547]

CHAPTER 46

Taxes

"The main goal of the National Socialist state is: the state without taxes." [548]

Despite the claims of many upon hearing the term "socialism", National Socialism seeks to relieve the citizens of the nation from the obligation of taxes. This is mainly done through a combination of national labor programs and beneficial trade arrangements made with outside nations. The specifics of taxation will need to be left up to the individual state implementing National Socialism, but this ultimate objective of a tax free society must be worked towards to stay ideologically consistent.

"21. Thorough restructuring of the tax system according to socialist, national economic principles. Liberation of consumption from the burden of indirect taxes and production from constricting taxes (tax reform and tax exemption)." [549]

"In the area of indirect taxes a strong expansion of all pure luxury-taxes has a regulatory effect in the best sense, while all simple foodstuffs and necessities of the people should be kept free of taxes!" [550]

CHAPTER 47

Personal property

"A people that cannot master materialism carries the germ of death in itself!" [551]

In no uncertain terms does National Socialism fully recognize the importance of personal property, protecting both its individual management and free disposal, as long as it doesn't harm the welfare of the nation. With this being said, the National Socialist mustn't look towards physical possessions as a standard of wealth, detracting from the true wealth that can only be gained through mindful involvement in life.

"National Socialism acknowledges fully and completely the significance of property. It knows that personal property and a right to dispose of an acquisition freely is the foundation of every economics and, beyond that, of every higher culture; but National Socialism has recognized equally that for the acknowledgement of private property it is necessary to draw quite definite limits, that is, where property becomes a mere instrument of power and is applied in an exploitative way against the welfare of the whole." [552]

"National Socialism recognises private ownership of property as a principle and protects it by law, — given that it is acquired and employed honourably. We cannot discuss it here, but any one who rightly comprehends the term 'work' will quickly see that the product of 'work' must be the property of him who works. A producer will fail to understand why his work, or its value, should be the property of a vague 'community', nor will he readily admit that the fruits of his labour should go to an individual, the capitalist.

Hence a right understanding of the meaning of 'work' leads naturally to recognition of private ownership. There is finally a further subject — the conception of the home. The Home is not a reality unless it really is a man's own property, and his own home shelters his own family. A man's own fruit and vegetables out of his own garden taste better than a meal eaten in a crowded eating house. Any one who does not know the longing for possessions nor the joy of possession, will fail to understand the importance of recognising private ownership." [553]

The acknowledgment of personal ownership extends to the home as well in order to remain consistent with the deeply rooted concept of personal property.

"This acknowledgement of private property is too deeply anchored in Aryan life." [554]

"National Socialism recognises private ownership as a principle, and places it under State protection.

It will seek to maintain a healthy combination of all businesses, small and great, in the economic life of the nation.

The spirit of the whole Programme proves clearly that National Socialism, being a convinced and consistent opponent of Marxism, utterly rejects its ruinous central doctrine of general confiscation, and considers a permanent agricultural class to be the best and surest foundation for the national State." [555]

"In starkest contrast to the just described economic extremes of Marxist socialism and high capitalist Mammonism of the western democrats, the economic ideal of National Socialism demands the realization of the principle, "To each his own." [556]

"Suum cuique was already the economic principle of the healthy German early Middle Ages, but especially for a long period it was ensured through the ordering of the guilds that to each was allotted his own." [557]

National Socialism doesn't consider "economic development", at least how it is primarily understood in modern capitalist nations, to be the goal of the nation, nor an adequate means to determine the health of the nation. Those that are incapable of running a business in a moral way have no place conducting any business within a National Socialist country.

"That this limit for property moreover can be raised very high emerges from the fact that National Socialism will not in any way reject even the largest industrial works, so long as they remain in the private possession of the creators (we think of Krupp, Mannesmann, Thyssen, etc.), as contradicting the interests of the whole, especially when the owners of these large works have a feel for and understanding of social questions and are able to find the right limits between appropriate self-gain from production, an adequate pricing for the sales and

the fulfilment of demand of the national economy, and a corresponding and worthy form of participation of the workforce in the revenues of the works."[558]

CHAPTER 48

Land

The country's land belongs to the nation and cannot be truly owned by the individual unlike the house he may put on it or the things he may fill his house with. This land may be inherited but must be used in a way that betters the nation.

"Originally all land was common property. It belonged to the "Markgenossenschaft ," that is, to the village settlement. Germanic law was explicitly a cooperative law. Only the house, family farm, and garden were regarded as "fully or genuinely one's own," as "inheritance," in other words, as hard-earned. Even when farmland passed over into private ownership, the meadowland, pastures, forests, and water all remained common property."[559]

"3. Land legally acquired by them shall be regarded as inheritable property. To the right to hold property, however, is attached the obligation to use it in the national interest. Special Courts shall be appointed to oversee this obligation; these shall consist of representatives from, all departments of the land-holding class, and one representative of the State.

4. German land may not become an object of financial speculation, (cf. Point 17. p. 19), nor may it provide an unearned income for its owner. It may only be acquired by him who is prepared to cultivate it himself. Therefore the State has a right of preemption on every sale of land." [560]

"And land [Grund und Boden], we must insist, cannot be made an object for speculation. Private property can be only that which a man has gained for himself, has won through his work. A natural product is not private property, that is national property. Land is thus no object for bargaining." [561]

When the "owner" of a parcel of land refuses to take care of it in a way that fulfills its national role, then it is to be repossessed by the state through whatever due process the individual nation agrees is fit. Natural products, such as land or other resources are ultimately the property of the nation, which equally belong to past, present and future generations who manage it as stewards, ideally seeking to pass it on in a better state then as it was received.

"A farmer has a field. It belongs to him. And it should belong to him, for his ancestor tilled it, his fathers toiled on it. It belongs to him as long as he tills it so that food for other citizens grows on it. But the field must be taken from him if he leaves it fallow because he is too lazy or unambitious to till it." [562]

"Land law – (fundamental recognition of the right to property in land, non-leasability of land on the part of private capital, preemption right of the state, and reversion of land to the state in case of careless management)." [563]

CHAPTER 49

Unemployment

"Every nation is as rich as it is able to organize work."[564]

"The right to live of each individual German worker is a thousand times as important to us as the lust for profit of any sort of capitalist. Down with the lust for profit and Stalin, the swindler of workers!

We do not want "economic viability," but rather jobs and prosperity for each German people's comrade. That is the supreme National Socialist law."[565]

The energy applied through labor is the fuel of the economy and as such its proper management and organization must be guided by the state in order to safeguard the nation from potential disruptions in necessities along with national stagnation. Unemployment must then also be managed so that those who are able to work can find positions that suit their capabilities. Due to the ever developing technology that is streamlining and automating production, it is highly likely that unemployment will become more commonplace, at which point the specifics of the economy and the needs of the individual will need to be examined by the state.

"In combatting unemployment, the government did not follow one theory such as the theory of direct public works or the theory of the stimulation of private initiative, but followed both theories impartially according as to which seemed best at the time. The same is true of the regulation of production."[566]

CHAPTER 50

Mammonism

"Mammonism is the direct opposite of socialism." [567]

"Mammonism is the sinister, invisible, mysterious reign of the great international money-powers. Mammonism is however also a mindset; it is the worship of these money-powers on the part of all those who are infected with the Mammonistic poison. Mammonism is the unlimited hypertrophy of the — in itself healthy — human drive for acquisition. Mammonism is the lust for money grown into a madness, which knows no higher goal than to pile money on top of money, which seeks with unequaled brutality to coerce all forces of the world into its service, and must lead to the economic enslavement, to the exploitation of the workpotential of all peoples of the world. Mammonism is the mindset that has led to a decline of all moral concepts." [568]

The term "mammon" and "mammonism" frequently appear throughout National Socialist literature, specifically in the economic texts. Mammonism is the spirit of excess that draws individuals to hoard wealth at the expense of communal wellbeing. This lust for gold leads to the erosion of morals, and the degradation of the societal fabric that socialism seeks to bolster. Mammonism breeds

materialism and ends with the enslavement of the nation through economic means.

"By Mammonism is to be understood: on the one hand, the overwhelming international money-powers, the supragovernmental financial power enthroned above any right of self-determination of peoples, international big capital, the purely Gold International; on the other hand, a mindset that has taken hold of the broadest circle of peoples; the insatiable lust for gain, the purely worldly-oriented conception of life that has already led to a frightening decline of all moral concepts and can only lead to more." [569]

"Thus we see Mammonism at work. Its mission is the subjugation of productive circles under the all-pervading power of money, and the shallow materialism of our age serves as its breeding-ground – but its driving force is the Jewish spirit! (5, pg 29)" [570]

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